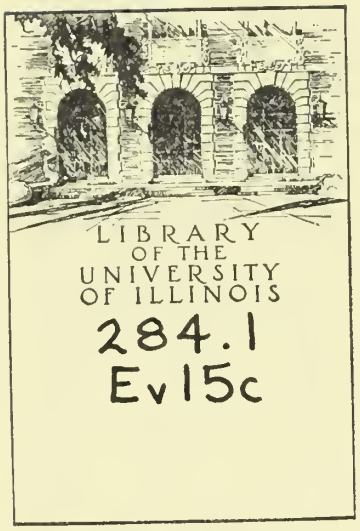
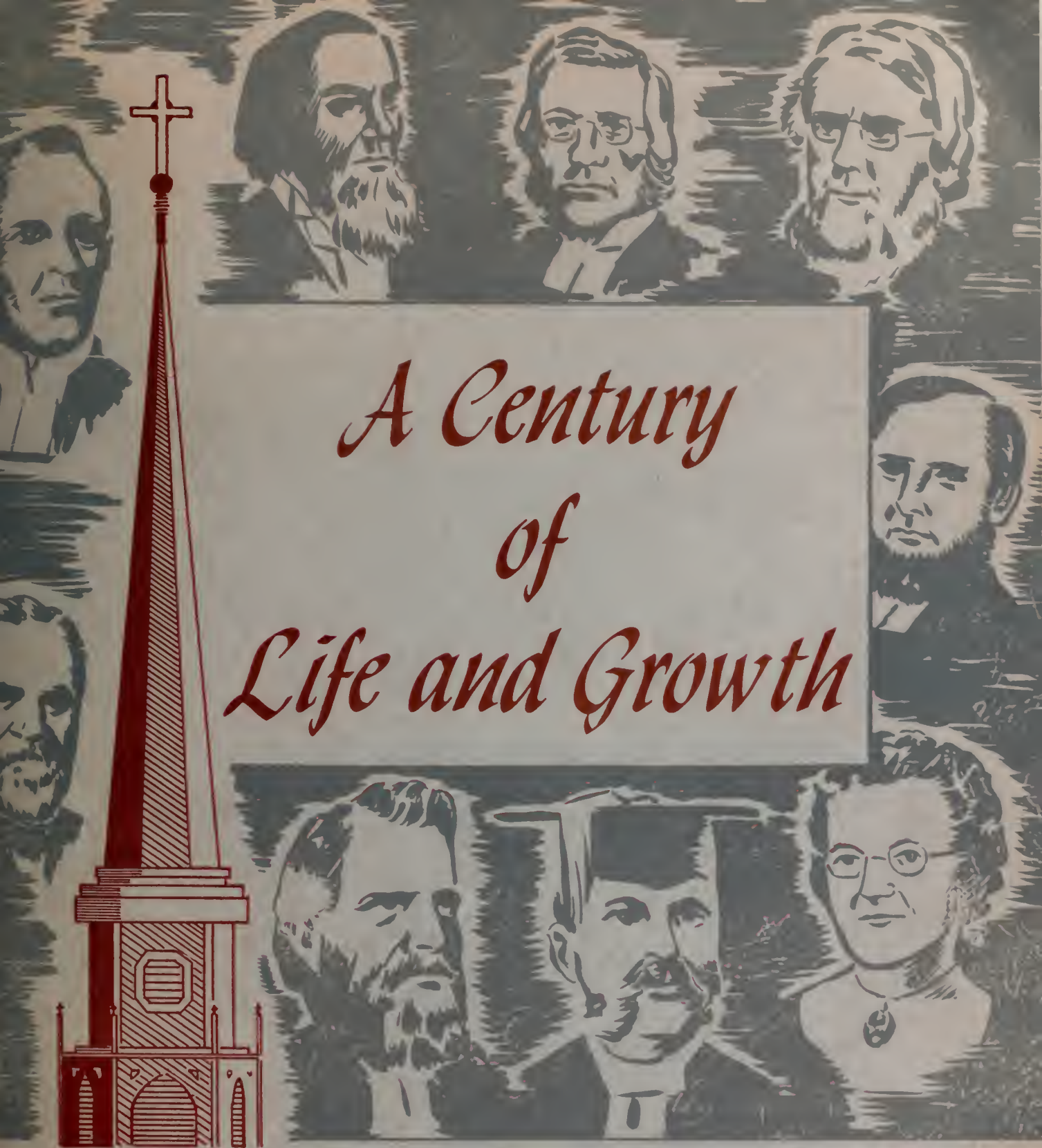

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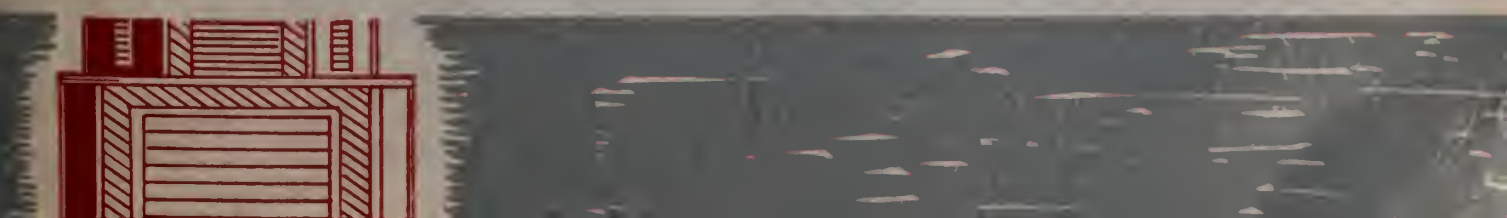
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A Century of Life and Growth

348 LUTHERAN AUGUSTANA SYNOD 1948



A Century of Life and Growth

A CENTURY OF LIFE AND GROWTH

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[PRINTED IN U.S.A.]

Graphic Arts Design and Engraving:
Heathcote Mann

Four-color Process Halftones:
Blomgren Brothers & Co.

Cover and Title Page Designs:
William G. Olson
John L. Ellingboe

Printing and Binding:
Augustana Book Concern

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Ninth President
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Evangelical Lutheran Augustana Synod
of
North America
1935–



A Century of Blessings

ONE HUNDRED YEARS is not a long period of time measured against the milleniums of human history. Nevertheless, it is an appreciable unit of the Christian era whose various stages of development we still designate by centuries.

For the Augustana Synod one hundred years is an all-important period because it includes our entire history thus far. Ancient Israel kept the year of the golden jubilee at the end of each fifty-year period. As a Church we have come to the end of a span twice as long.

So we enter now the year of our centennial celebration with joyful thanksgiving to God for a century of blessings.

We turn our eyes to the past

In word and picture this volume tells the story of the transplanting of Swedish Lutheranism to American soil. It's the story of an humble origin. It's the thrilling story of the birth of an American Church that has, by the grace of God, through Word and Sacrament and the labors of consecrated men and women of God, blessed the lives of hundreds of thousands, if not millions, of souls. It has grown large and strong so that now it spans a continent with its nearly twelve hundred congregations, and reaches into India, China and Africa with its missionary activities.

There is a tinge of sadness in our retrospect. Our song of jubilee must in part be sung in a minor key, because of what might have been but was not.

We are about to enter our second century as a Church. It might as well have been our fourth century as the oldest American Lutheran Church. For it was in the year 1638 that Swedish Lutherans came to America and established churches on the banks of the Delaware River. Some of these church buildings still stand as national shrines of our American colonial history. For almost two hundred years the Evangelical Lutheran doctrine was preached in these churches, but almost simultaneously with the beginning of the new stream of Swedish immigration in the nineteenth century these churches were entirely lost to Lutheranism as they were absorbed by another denomination. Regrets now are in vain. The chasm was not bridged. It is the new beginning, the new life that moves our song into a major key in our thankful remembrance of the beginning of the Augustana Synod. This is what we commemorate in our year of jubilee.

It was not until the year 1860 that the Augustana Synod was formally organized as a general church body. That action was, of course, of exceeding great importance, but it was just an event in the progressive development of our Church. The congregations that then banded themselves together had already for a decade had a community of interests and one of the congregations had been founded even earlier. That was the real beginning of our Church in America. For the Church of Jesus Christ does not consist of synods or councils or administrative corporations. It is found where the Word of God is taught in its truth and purity and the sacraments are administered in accordance with the words and institution of Christ.

In the year 1845 a little group of Swedish immigrants came to the great Mississippi Valley and settled in Jefferson County, Iowa. Significantly they called their home in the new world "New Sweden."

They brought with them the Bread of Life. The greatest treasures in their meager earthly possessions were the Bible, the Swedish psalm book, Luther's catechism and a few other devotional books. In their minds and hearts they carried with them a faith grounded in orthodox Lutheran teaching, a heritage of generations of Church life in their native land. They loved the Church and felt a great need of its ministration in their loneliness in a strange land.

Their evangelical indoctrination is reflected in their Lutheran concept of the universal priesthood of all believers. With no pastor in their midst or within call they chose in the year 1848 one of their own men to serve as pastor that they might have the preaching of the Word and the administration of the sacraments. Thus a Church was born in the new land.

We turn our faces to the future

It is not for me to tell the story here of pioneer privations, of heroic battles for the faith, of the coming of pastors from Sweden, of the organization of new congregations, of the growth of the Church until it stretched from "sea to shining sea," and of the winning of souls for the Kingdom of our Lord Jesus Christ with a present net increase in membership of more than one thousand each month.

That story is unfolded in the succeeding pages which tell of a century of blessings. As the events of the yesteryears pass in review may our hearts be filled with unspeakable gratitude to God for His mercies and for the goodly heritage that has fallen unto us through the heroism and consecration of our fathers and mothers! May we appreciate the more what a priceless gift to us the Church truly is!

The past is prologue. The whole century just closing is but the preface to another chapter, a new development, a greater achievement. God has given us the equipment and the opportunity.

We are not ashamed of our humble origin, for with it goes a divine destiny. We would be entirely unworthy of our heritage if we had no historic appreciation of the cultural and spiritual lineage of our Church in the direct line of succession to the fruits of the ministry of the Lutheran Church in old Sweden. We will not forget the pit out of which we were digged nor the rock from which we were hewn. We have come out of centuries of the preaching and teaching of the evangelical faith, and out of the great revival movements in Sweden during the latter part of the nineteenth century. These have left an indelible impress on our Church. Perhaps a century from now this contribution to American Lutheranism will be appreciated still more, if we remain true to our trust and faithful to our mission. For the spirit of our Church is unique in its blending of orthodoxy and piety, its heart-throb of warm, evangelical Christianity, and its soul-expression of true ecumenicity whose center and power is in Christ.

We are proud of our distinctive and distinguished name which comes from "Confessio Augustana," the unaltered Augsburg Confession of the year 1530. It marks us as a Church loyal to the truths of the Lutheran Reformation, "The Word of God alone—by faith alone." In the swirl of rationalism, liberalism, humanism and secularism our Church holds faithfully to its confessional anchorage. The anchorage holds. It will hold. May we never cut loose from it!

We have emerged from the racial and linguistic isolation of the past. Our membership now comprises descendants of all the racial stocks which have contributed to the building up of America. In spirit and in texture we are truly American. To help win America for Christ is our great mission. To plant the Church in non-Christian lands is still our coordinated task.

In the family of Lutheran Churches in America we have taken our place and are helping to foster comity and closer cooperation, looking to the day when in the providence of God we shall be one Church, even as now we are one in faith and spirit.

In the formation of the World Council of Churches the Augustana Synod is taking a leading part, being the first American Lutheran general body to align itself with this movement. We know that the communion of saints transcends synodical and denominational cleavages. To be used as one of God's agencies in making confessional, evangelical Christianity triumphant in Protestantism is our heart's desire.

It is our prayer that our centennial celebration may be a rich spiritual experience for our Church, an inspiration point for a greater service in the second century. Augustana has always been a Church of the people, pastors and laymen, men and

women. Under God we move forward because of their faith, devotion, sacrifice and labor for God has so ordered it. Seasons of refreshing and spiritual conquests shall come according to the measure of the spirit of penitence, surrender to God's will in Christ, and obedience to His program for the Church and the individual that actuates our members.

This centennial book is now sent forth on its mission to give our members an historical perspective that will enable them better to evaluate their Church. We hope that it will be a real contribution to our Church life, resulting in a deeper loyalty and a greater love and inspiring to a larger endeavor on the part of our entire membership.

It is sent out without any pride in authorship. It has been a labor of love on the part of many. It has grown out of many mutual consultations and much prayer during these last preparatory years. To the editors and to all other contributors I voice the sincere thanks of our Church.

A century of blessings! Bowing before our God in deep humility we confess our faults and shortcomings—our sins. We have failed in so much, but the grace of God has been abundant. That we as a Church have prospered is a mighty evidence of the power of God. That power of God is at work in and through the Church today. To God be the glory for the century of blessings. To His service may we all be dedicated in simplicity of faith and unity of purpose! According to the riches of His glory we will be strengthened with power in the inward man, and Christ will dwell in us through faith and work through us for the advancement of His kingdom on earth.

The work of our Church is just a continuation of the Acts of the Apostles. I love to dwell meditatively and prayerfully on the words of Paul in his letter to the Church in Ephesus, with timely and peculiar application right now on our Church.

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief cornerstone; in Whom each several building, fitly framed together, groweth into a holy temple in the Lord; in Whom ye also are builded together for a habitation of God in the Spirit."

So mote it be, that this apostolic benediction may rest in truth upon and be fulfilled in our beloved Church.

P. O. Bersell,
President of the Evangelical Lutheran
Augustana Synod of North America.

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M. F. Hokanson

In the Beginning

they were strangers and pilgrims on the new earth . . . . they brought with them only bread—the Bread of Life . . . . those sturdy people who now march across the pages of 100 years. . . .

IN 1948 the Lutheran Augustana Synod will celebrate one hundred years of life and growth. The story begins with the coming in 1845 of five families from Sweden to Jefferson County in eastern Iowa, where they founded on the banks of the Skunk River a settlement which they ambitiously called "Stockholm" and, later, "New Sweden." In 1848 they persuaded M. F. Hokanson, a layman who had once planned to be a missionary to the Laplanders, to become their pastor.

Mr. Hokanson told, many years later, how he came to be the first preacher, though not the first ordained pastor, of what was to become the Augustana Synod.

"When I came to Jefferson County, Iowa," he wrote, "I found the condition of the Swedes so poor, and being accustomed to the life and activity of Stockholm and a more comfortable manner of existence, I found it quite impossible to stay there. I therefore sold some of my unnecessary gold jewelry and clothes which I had brought along and set out to return to New York.

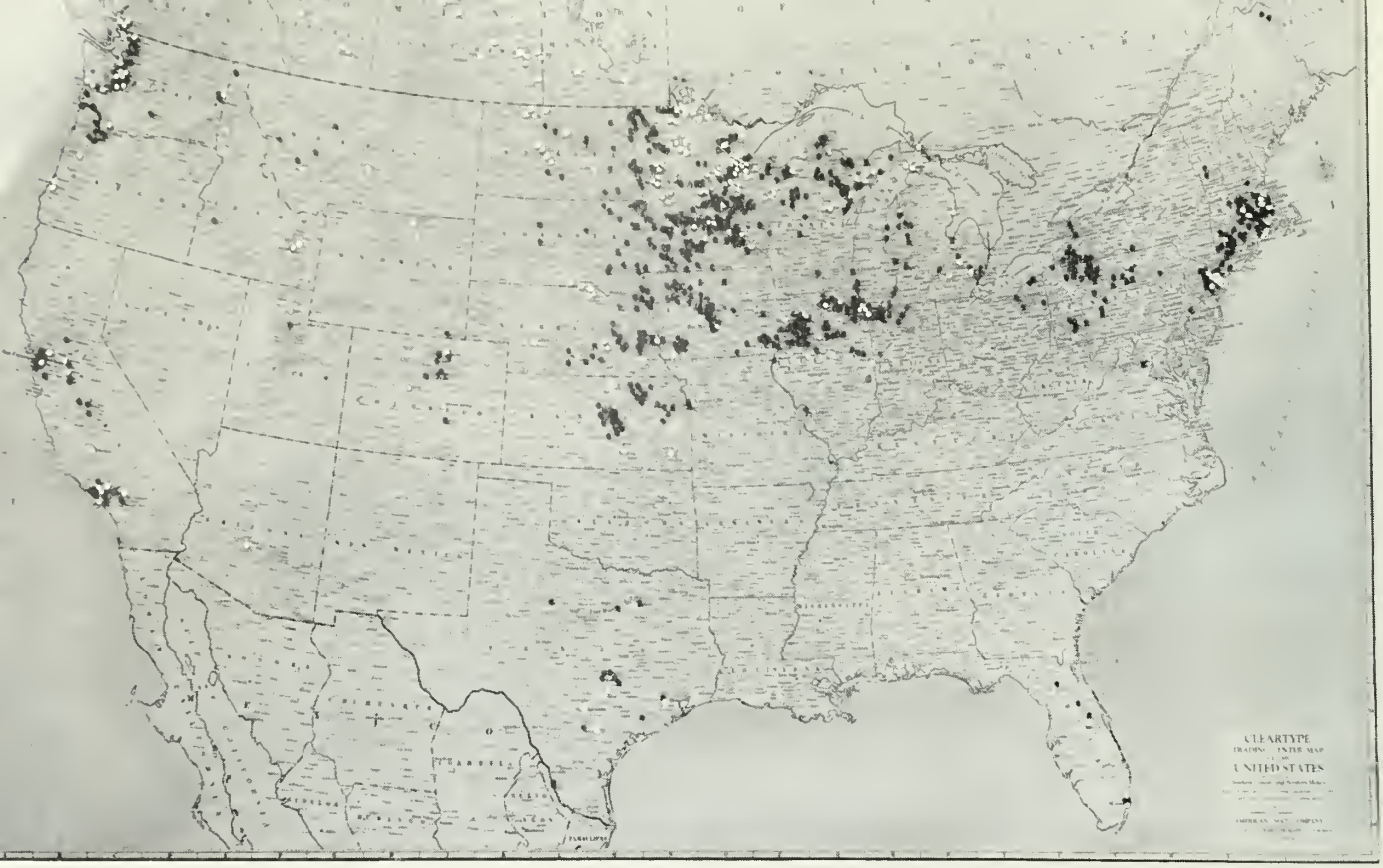
"On the trip I became sick and lost my trunk in which my money and clothes were packed, and came to St. Louis with nothing but the clothes on my back and unable to express myself in the language of the country. I looked for work among the shoemakers but could not find any. For seven days I lived on a few apples which I picked up in the streets and washed in the river, and slept in the open at night. Now I had to sell my only coat to get money to pay my fare to Burlington, Iowa, where I found work with a shoemaker. Through the wonderful providence of God, I received my trunk back in a few weeks, untouched and in good condition. But I was never well and could seldom work; I had to pay for my board and room, for the doctor and medicines; and my money soon melted away.

"During this time some young Swedish men visiting in Burlington advised me to go back to Jefferson County and stay among the Swedes there over the winter, since I could live more cheaply there. Though I did not like the prospect at all, I went there, but I found that was the right place, which the Lord had selected for me and where He wished to use me for His cause.

"The small and poor pioneer settlements in Iowa could not secure an educated pastor. I was brought, through this latest trial, to the conviction that I must take care of them. Now, there were no earthly advantages to be won by being their pastor; instead of honor, there was united to my service a certain disdain in regard to my person.

"Now, I myself did not seek the office, but would rather flee from it. But just now it was God's time to call and use me, at least for the time being."

Mr. Hokanson, thirty-two years old when he was chosen to sow the first seed of the harvest which was to be the Augustana Synod, was described in a letter to Sweden by Peter Cassel, the leader of the New Sweden settlement, as a man who could work on week days "the same as the rest of us, because his remarkable preaching ability makes it unnecessary for him to write his sermons." When he preached for more than two hours, he was "as fluent the second hour as the first."



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Distribution of the Augustana Synod across the continent and north into Canada is indicated on this map. Black dots represent self-supporting congregations. White dots indicate the geographical location of beneficiary congregations, which are aided by the Board of Home Missions.



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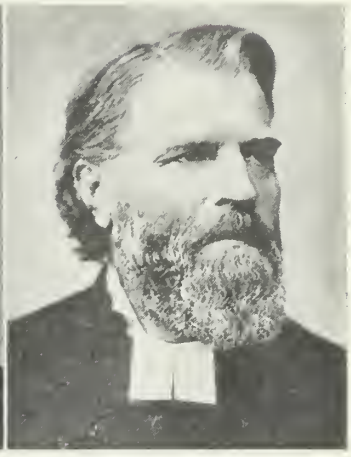
T. N. Hasselquist
1860-1870



Jonas Swensson
1870-1873



Eric Norelius
1874-1881; 1899-1911



Erland Carlsson
1881-1888

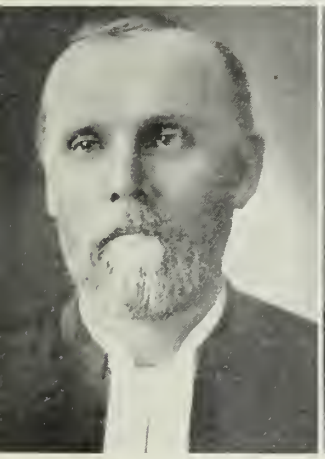
THE REV. L. P. ESBJORN came to Illinois in the fall of 1849. With 140 other Swedes, some of them his parishioners in Sweden, he traveled from New York City by boat to Albany, N. Y.; by Erie Canal to Buffalo, where the company took a side-wheel steamer through the Great Lakes to Chicago. Many of the party became ill of the Asiatic cholera and other prairie fevers, and Esbjorn ministered to them spiritually until they recovered, or until they died. He himself became ill of the disease.

While ailing, he was compelled to be seated as he delivered his first sermon on his frontier mission field. His theme was, "When I am weak, I am strong."

Reporting on his missionary labors, he wrote to the American Home Missionary Society:

"Poor seed and drought have resulted in a poor corn crop, a great trouble, indeed, to a people who live chiefly on corn and cattle and pork. We have not been able to finish our church building. There is a roof on the church, but an opening in it of ten feet square in the end, intended for a steeple, and no floor, except in the basement, where we have our meetings without a stove. This would be of no use, as long as the warm air has a free passage up from the basement through the church and that open hole.

"We had boards for covering the hole, but we were obliged to take them for coffins for poor persons who died with the cholera. In the fall we tried



S. P. A. Lindahl
1888-1891



P. J. Sward
1891-1899



L. A. Johnston
1911-1918



G. A. Brandelle
1918-1935

to cover the hole with cotton cloth, the only thing we could procure, but after a couple of weeks or three the wind tore it into pieces.

"Thus we have worshipped all the winter under the open sky with nothing overhead in one part of the church."

* * * * *

Today, nearly a century since the above was written, there is a bronze marker at Andover, Illinois, where the church without a steeple still stands as a witness to the early beginnings of the Evangelical Lutheran Augustana Synod of North America. The one little church has multiplied to nearly twelve hundred.

* * * * *

"The heavenly seed of the Word, planted in the hearts of the people will come up and grow," said the pastor of the church without a steeple and without a stove. But the difficulties and the sorrows of the first sowers were many.

"On the eleventh day of July my dearly beloved wife, the faithful companion of my joys and sorrows, departed this earthly life," wrote the Lutheran Augustana Synod's first ordained pastor, the Rev. Lars Paul Esbjorn, from Andover in 1852. "I need not say how she had abandoned the comforts of her home, friends and relations, and gone with me to the far, rough west, in order to help me to build up the kingdom of Christ among our countrymen.

"Besides this sad bereavement, the cholera has been raging among us during this quarter. Large companies of emigrants have arrived one time after another, almost every one of them very poor and very many sick with cholera. It is impossible to tell what difficulties arise from such arrivals, in a country settlement; what pains it costs to provide dwelling, food, medicine, nursing for them all.

"They have been lodged in the church, in barns, in cabins; and, in the midst of my own distresses,



The little temple of the pioneers at Andover, Illinois, left, is preserved as a memorial shrine in the Augustana Synod. Below, is the present Andover church. The Rev. Everett L. Bexell is pastor.

I have had four families of them in my house, every person (but three) of them sick; and at last three of them died with cholera. I had an attack of the sickness myself, but I have done all in my power to preach the Gospel, exhort and comfort the sick and dying and admonish the living.

"We have, in all, buried at least forty persons."

Pastor Esbjorn's own wife was among those who required the boards which would have closed the hole in the roof of the church without a stove. But they "worshipped all winter under the open sky," for the men and women who laid the foundations of the structure which now claims our affection were people of heroic resolution in the faith.



Simplicity marked the interior of the immigrants' churches, as may be seen in the Andover church of a century ago. The sanctuaries were void of beauty, but God was there to feed hungry souls and to comfort lonely hearts.

Land of Promise

BEGINNING IN 1840, there occurred a great exodus of people from Sweden to America. They were prompted by a variety of motives. There were adventurers, good and bad; there were the eager and strong—young men going west; there were the land hungry, those whose highest ambition was to build a home on land they could call their own; there were laborers and artisans.

Before and after Esbjorn, following his route and others, thousands of Swedish immigrants came and scattered planlessly over the prairies. Yet, by the gravitational pull of common background and shared religious and social ideals, they tended to gather in communities and colonies, where the first congregations were formed.

The earliest immigrants usually came in groups. They took possession of the gently rolling plains of western Illinois, Iowa, and Indiana; some stopped in the valleys of New York; others discovered the lakes and pine forests, so much like their homeland, in Minnesota, Wisconsin and Michigan.

The motives of the Swedish immigrants were varied, as they sought a new freedom in a strange land, but the men and women who planted the Lutheran Augustana Synod were spurred, among other considerations, by two factors—anti-worldliness and temperance. They were "pietists" who chose to work out their salvation on the prairies and in the forests of the Mississippi valley.

This is the story of men and women who were weak in wealth, yet strong in their faith in God. It is the story of the incredible hardships which they endured, first to survive and then to spread the grace of God's love in the wilderness and among those who were "hungry to break the bread of everlasting life."



Lars Paul Esbjorn, like a Moses, led his people through the early years, 1849-1863. He founded churches and a college.



Tuve N. Hasselquist, like a Joshua, became the leader as preacher, educator, editor, 1852-1891.



New generations: These students at Augustana College in 1948 are descendants of four of the college's five presidents. In the picture, left to right, are: Curtis Swenson of Antioch, California, great-grandson of L. P. Esbjorn; Betty Hasselquist of Moline, Illinois, great-granddaughter of T. N. Hasselquist; Mrs. Greta Albrecht Fryxell, granddaughter of G. A. Andreen; Beatrice Bergendoff, daughter of Conrad Bergendoff.

And Americanization

THIS ALSO IS THE STORY of the Americanization of the Augustana Synod. Never in the hundred years which have elapsed since the Synod's first congregation was established at New Sweden, Iowa, did the pioneer immigrants intend to create a new Sweden. They became, as rapidly as possible, American citizens; and they confidently expected their children, if not themselves, to speak the language of the land. They responded to the spirit of freedom as American citizens and constantly sought the welfare of the land of their adoption. They cooperated with American Protestant churches, shared the responsibilities of government, and willingly sacrificed to maintain the American republic against destructive forces.

In the presence of the everlasting hills a century is not long. In the life of the eternal God, with whom a thousand years are as one day, one hundred years dwindle to the time of a candle's flicker. Nevertheless, a church standing forth a hundred years, bearing witness to the triumph of the ageless Christ, affords a record over which anyone may well rejoice.

One hundred years are but a small segment of time, but the tremendous changes which have been wrought in that century seem to remove the present generation by several centuries from names like Hokanson, Esbjorn, Hasselquist, Carlsson and Norelius. Every generation has witnessed a marked transition. A sizable proportion of the membership of the Augustana Synod today is not Swedish by ancestry; the majority of the members—perhaps even a majority of the pastors—cannot speak nor read Swedish. A service in Swedish today is nearly as rare as one in English would have been in early New Sweden or Andover.

The fourth, fifth and sixth generations have advantages and methods which were not possible in that earlier day. All members of the Lutheran Augustana Synod, regardless of ancestry, will take pride, however, in the story of the life and growth of an immigrant church into what it is today.

The Harvest

THERE IS A CONTRAST between the seed time and the harvest:

In 1848, one pioneer congregation of ten confirmed members.

In 1948: 1,175 congregations, with 306,786 confirmed members and 106,906 children, in 35 states, the District of Columbia, and Canada; 993 ordained pastors; 124 foreign missionaries; 19 homes for the aged; 3 invalid homes; 10 hospitals; a deaconess institute; 12 hospices and rest homes; 12 children's homes; 5 colleges; work on college and university campuses; a theological seminary; a publishing house.

In the record of the first one hundred years, the Rev. T. N. Hasselquist stands out among the founding fathers as a man of vision and of unbounded energy. When Hasselquist came from Sweden in 1852 to become pastor of a church in Galesburg, Illinois, all the circumstances were discouraging. He was not wanted by immigrants who had become disheartened by hardships or who had been made hostile by religious conflicts. It was a dark night when he preached his first sermon in a cabin room which had no ceiling, which was not plastered, and which was lighted only by a few candles held by members of the small congregation.



Clerical garb followed the old country fashion. Dr. Carl Evald was photographed in the familiar "prästrock" with cape.

He chose his text carefully:

"And I, brethren, when I came unto you, came not with excellency of speech or wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified."

It is because the Augustana Synod has held fast to that determination that it has enjoyed Life.

When the Augustana Synod was formally organized in 1860, the Rev. Mr. Hasselquist again chose his text carefully:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes . . . My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee."

It is because the Augustana Synod has heeded that resounding reveille that it has enjoyed both Life and Growth.

* * * * *

The external history of a Church, the record of its small beginnings, its growth in numbers, its gradual change of personnel, its successive administrations, its changing fortunes—all such facts may easily be written on the pages of a book. But the real history of a group of churches cannot be thus recorded. Years and people and events in the life of a synod come and go; but the fruitage of its instrumentality in guiding immortal souls into a true knowledge of the eternal God and into a personal fellowship with Christ will continue even when the printing presses cease to roll. The greatness of the lasting good accomplished by the Lutheran Augustana Synod during one hundred years only heaven can measure.

Why "Augustana"?

WHY DO SO MANY of our church institutions bear the name "Augustana"? Back in 1530 the followers of Martin Luther read a document before the Emperor Charles V and the dignitaries of the Roman Church setting forth the evangelical faith. It was the Magna Charta of the Reformation. It was presented in the city of Augsburg, Germany, and is known as the Augsburg Confession, in Latin, "Confessio Augustana."

When our Synod was formally organized, in June, 1860, at Clinton, Wisconsin, the founders wanted to emphasize the fact that they adhered to the fundamental doctrine of the Lutheran faith. Our Synod is not a sect, but a member of the great family of the "Mother Church of the Reformation." The name Augustana, therefore, is both a confession of faith and a badge of fellowship with Lutherans throughout the world.

But our Church reaches beyond the Reformation to the days of the Apostles. By accepting the three ecumenical creeds, the Apostles', the Nicene, and the Athanasian, our Church is evangelical, apostolic and catholic, a part of the universal Christian Church, acknowledging "One Lord, one faith, one baptism, one God and the Father of us all."

Thirteen Conferences, each embracing the Augustana Lutheran churches within one or more states, make up the democratic union of the Synod. Each Conference holds an annual convention and supervises the work of the institutions within its jurisdiction. Some of the larger Conferences have presidents who devote all of their time to the duties of the office, while other Conferences choose outstanding ministers who continue to serve a congregation while in office.



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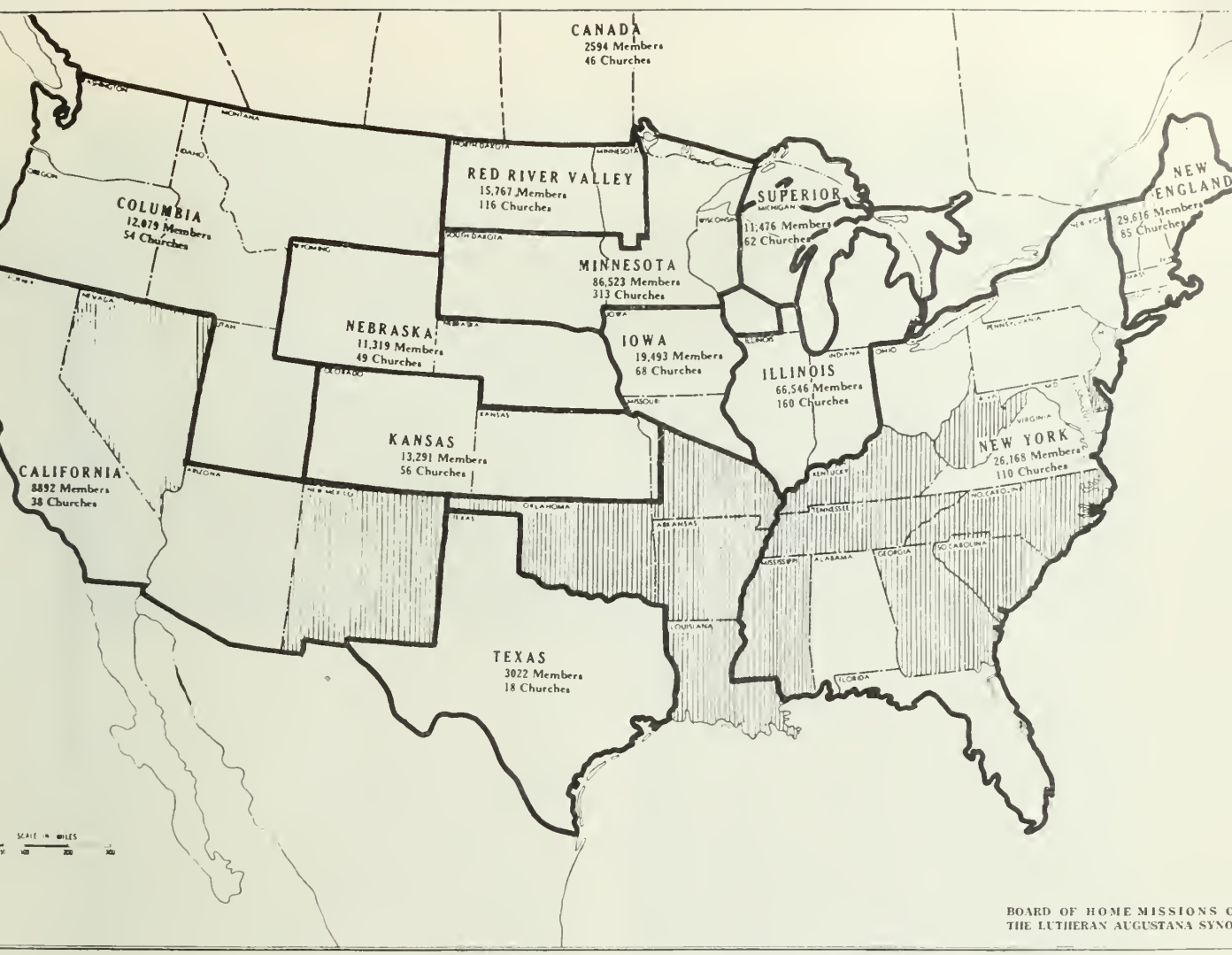
O. O. Gustafson
Red River Valley



T. E. Johnstone
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Hugo B. Haterius
Texas



Boundaries of the 13 Conferences within the Augustana Synod and the numerical size of each Conference are indicated on the above map.

Lutherans in America

JENS MUNCH was not only a good captain, but also a good Lutheran in the spirit of the seventeenth century. When he left Denmark in 1619 with two vessels and sixty-six men to seek a northern route to East India, he did not neglect to take with him a Lutheran pastor, Rasmus Jensen. The adventurous band reached Hudson Bay and there "the holy Christmas Day was celebrated jointly in a Christian manner, or had preaching and the Lord's Supper."

The tragic story of how death through cold and want claimed the pastor and all but three of the crew cannot be told here. The interest in the story at present is the fact that Lutherans were on the American continent a year before the coming of the Mayflower.

There were many Lutherans among the Dutch in New Amsterdam, as New York was then called. They and their pastor, Goetwasser, suffered much because of the religious intolerance of that day, but they, nevertheless, persisted in their faith. Later other Lutherans, refugees from the Palatinate of the Rhine, Germany, settled along the Hudson River as far as Albany, N. Y.

In 1638 the Swedes established a colony on the Delaware and called it New Sweden. Their story is well known. The churches they built have been in constant use for nearly two hundred and fifty years. Served by pastors from Sweden, who were unacquainted with American life and language, it was inevitable that succeeding generations would drift away from the church of their fathers. The principal reason for their eventual absorption into



The National Lutheran Council, in which the Augustana Synod is an active member, brought the Word of God to war-industry housing centers and army camps during World War II, and many of the chapels continue to serve and grow. Above is a Sunday School scene at Vancouver, Washington.

another church affiliation was their failure to educate an American-born ministry.

The most significant event among early Lutherans in America was the coming of Henry Melchior Muhlenberg in 1742. By that time there was a large number of Lutherans in America, mostly German. But they were scattered, without organized spiritual leadership. Muhlenberg chose as his motto "Ecclesia Plantanda," the church must be planted. He at once set to work to form the scattered groups into an organization, prepare constitutions for churches and synods, forms of worship and ministerial acts. He was in close fellowship and collaboration with Provost Wrangel of the Swedish churches.



Dr. Abdell Ross Wentz, former president of the American Section of the Lutheran World Federation; Dr. P. O. Bersell, president of the Augustana Synod; and Dr. S. C. Michelfelder, European Commissioner, were photographed at meetings of the Provisional Committee for the World Council of Churches at Geneva, Switzerland.

With the large influx of Germans into Pennsylvania and other states, the work of Muhlenberg expanded rapidly. Pennsylvania played an important role in Colonial history and, through the leadership of Muhlenberg and his gifted sons and others, the Lutheran Church had a large share in early American history. The Ministerium of Pennsylvania of the United Lutheran Church celebrates its bicentennial in 1948. The story of the Salzburgers in Georgia (1734) is equally interesting.

From the days of Muhlenberg to the middle of the nineteenth century there was little Lutheran immigration to America. In the meantime, a great spiritual awakening had passed over America. It was a time of religious fervor, great revivals, camp meetings, and emotional intensity. But it also was a time of doctrinal laxity. The Lutheran Church was influenced by these movements. But the year 1817, the tercentenary of the Reformation, brought about a renewed interest in Lutheran doctrine. There was a drawing closer together of Lutherans in the formation of the General Synod in 1820. The population was increasing and with it came the expansion of the Church westward, the formation of new district synods, loosely held

together in the general body, organized in 1820.

In 1839 a new wave of German immigration came. The new arrivals came from Saxony, Germany, dissatisfied with religious conditions in the homeland. They adhered to a strict Lutheran orthodoxy. Under the strong leadership of C. F. W. Walther, they grew into the large and compact body of the Missouri and affiliated synods. Other groups of German immigrants formed the Buffalo Synod (1845), the Iowa Synod (1854), and the Synod of Ohio (1833), now merged into the American Lutheran Church. The influence of these new groups of Lutherans was to strengthen confessional Lutheranism also in the older synods.

Then came the Scandinavians. The first Norwegian pastors in America were ordained in 1843, and a Norwegian Lutheran Synod was organized ten years later. This grew rapidly and was for a while affiliated with the Missouri Synod. The followers of Hauge and other evangelistic leaders formed independent synods, while some joined the Swedes in the Synod of Northern Illinois and later the Augustana Synod.

In 1848 the First Swedish Lutheran Church was organized, as has been noted, in New Sweden, Iowa. The first ordained pastor to arrive was L. P. Esbjorn. He came in 1849 and organized a church at Andover in 1850. Other churches organized before 1856 and still existing are: First Lutheran, Moline; First Lutheran, Galesburg; Immanuel Lutheran, Chicago; Geneva; Knoxville; Wataga; Center City, Minnesota; First Lutheran, St. Paul, Minnesota; Scandia, Minnesota; Chandler's Val-



Above—One of the many Lutheran Service Centers was located in Hotel King George, San Francisco.

Below—Trailer camps like this welcomed workers of the Division of American Missions of the National Lutheran Council.



Some National Lutheran Council Leaders



P. O. Bersell
President, 1941-45



G. A. Brandelle
President, 1925-33



Carl E. Lund-Quist
Executive Secretary, Division of Public Relations



H. Conrad Hoyer
Executive Secretary, Division of American Missions



Ruth C. Wick
Executive Assistant, Student Service Commission

ley, Pennsylvania; First Lutheran, Rockford, Illinois; Princeton, Illinois; Vasa and Red Wing, Minnesota.

The Scandinavian groups represented a type of Lutheranism that was strictly confessional but at the same time pietistic because of the evangelical revivals which swept Norway, under Hauge, and Sweden, as the Rosenian movement. The Danish, Finnish and Icelandic elements came later.

Here were various groups of Lutherans brought together with different antecedents and different characteristics. While nationalistic and linguistic interests isolated them from one another, there was, nevertheless, an interchange of influence that was preparing the way for future unity and cooperation. In this process, broadly speaking, the older Lutherans in the East, represented in the General Synod, helped to Americanize the later Lutheran groups, while these in turn strengthened the confessional reaction in the older Lutheran synods. The crisis between a neo-Lutheranism and confessionalism came later and the tension still exists, but it may safely be stated that the Lutheran groups of the nineteenth century definitely determined the conservative and evangelical character of the Lutheran Church in America.



A pastor of the Lutheran Service Commission serves Communion to a soldier.

How was it possible for the Lutheran Church to survive in the welter of American denominationalism? The immigrants were poor, strangers in a strange land, unused to American ways. Raised in state churches, they were inexperienced in the habits and procedures of free churches. Exposed as they were to vigorous proselyting, many were lost to other faiths, but it is remarkable that not more fell away. The explanation lies in their thorough indoctrination; they were deeply rooted in the Lutheran faith and the religious life that grew from it; they were devotedly attached to their hymns and forms of worship, orderly, spiritual, a heritage from past generations; they were pietistic, but their piety was fed by an earnest use of the Word of God and not by a superficial emotionalism.

With their gradual Americanization, the various Lutheran groups became conscious of their strength and their mission in American church life. They had a definite contribution to make. Their confessional loyalty guarded them against extreme liberalism, their orderly worship against subjective revivalism, their evangelical freedom against legal-

Some National Lutheran Council Representatives



1. Clifford A. Nelson, European Commissioner; 2. Erik W. Modean, Secretary, Department of Public Information; 3. Otto H. Bostrom, European Service Pastor; 4. Alva Magnuson, Secretary to Dr. S. C. Michelfelder, Geneva, Switzerland; 5. Nels E. Bergstrom, 6. Greta Wiking, and 7. Harold T. Floreen, Department for the Christian Approach to the Jewish People.

ism, their views of life as a divine calling against religious narrowness and fanaticism.

A movement toward unity among Lutherans has in a measure existed from the very beginning. It has gained momentum in the process of Americanization, stimulated through outward events. Smaller groups of similar background have merged into larger and more homogeneous groups.

Among the five million Lutherans in the United States, there are at present three major groups: the United Lutheran Church of America, consisting largely of the synods that grew out of the Muhlenberg foundation; the Missouri Synod and affiliated bodies, almost entirely of German origin; the American Lutheran Conference of 1,500,000 members, composed of the Augustana Synod and other original Scandinavian groups and of the American Lutheran Church of German origin. With the exception of the Missouri Synod, these groups form the National Lutheran Council, a functional agency of rapidly increasing scope and influence. Thus, through a growing unity, the Lutheran Church is becoming a greater force in American Protestantism.

When the American Lutheran Conference, now representing 1,500,000 church members, was organized in 1930, Dr. P. O. Bersell was elected secretary and he has served continuously as a member of the executive committee. He also is a member of the American Committee of the World Council of Churches together with Professor N. A. Nilson of Upsala College. He will represent the Augustana Synod at the organizational meeting of the World Council of Churches in Amsterdam, Holland, during the summer of 1948. Mr. Otto Leonardson has been treasurer of the American Lutheran Conference since it beginning, and Dr. Oscar A. Benson is now vice-president. Dr. E. E. Ryden served four years as president.

Augustana was represented in Lutheran World conventions in Eisenach, 1923, Copenhagen, 1929, and Paris, 1935, and at conferences of Lutherans of the world in Stockholm, 1925, at Oxford and Edinburgh, 1937. The Augustana Synod also had a delegation in Lund, Sweden, in 1947, when the organization of the Lutheran World Federation was consummated.

President Bersell was a member of the first commission sent to Europe during World War II to study the needs of Lutheran European relief, and Dr. Clifford A. Nelson was sent as a commissioner to central Europe to administer the relief work financed by American Lutheran Churches.



American Section of Lutheran World Federation, 1947: Drs. Abdel Wentz, Ralph H. Long, J. A. Aasgaard, Ethan Mengers, F. C. Fry, and P. O. Bersell.



The church in New Sweden, shown as it looks in its centennial year, is now a part of the Lockridge, Iowa, parish.

The Founders

THE PLACE IN EASTERN IOWA to which Peter Cassel's band came in 1845 was rough and unbroken country; only an abandoned squatter's shanty marked the site which they named with a certain grim humor "Stockholm" and, then, "New Sweden." The congregation which was established there in 1848 was destined, as has been indicated previously, to be the beginning of Augustana Synod history.

The shoemaker, Magnus Frederick Hokanson, who became the lay pastor of the first Swedish immigrants' congregation in 1848, extended his labors to other fields, such as Bergholm (now Munterville) and Swede's Point (now Madrid). He was not allowed to labor in peace, however, for denominational rivalries were intense.

Gustav Unonius of Uppsala, Sweden, a man of education and talent, had established a small company of Swedes at Pine Lake, Wisconsin, near Milwaukee, in 1841, with the intention that his colony should be an economic Utopia. After the impractical experiment failed, Unonius became an Episcopal minister. Visiting Swedish settlements, he sought to win over the immigrants to his church, which seemed to him to be nearly identical with the Church of Sweden. And there was Gustav Palmquist, a lay preacher, who in 1852 became the founder of the Swedish Baptist Church in America. And Jonas Hedstrom of the Methodists came and won some adherents among the Swedish immigrants, including the settlement's leader, Peter Cassel.

In his utter confusion, even Hokanson considered abandoning the Lutheran Church. Much distressed by the waverings and desertions, he resigned as pastor. Those who remained faithful, however, urged him to continue. Only after they had ascertained through prayer and the casting of lots, according to the apostolic method in Acts 1:26, did he agree to remain as pastor.

The bitter rivalry among the various denominations and the methods they used were typical of the times. In every settlement the same denominational strife occurred, and the effects lingered for decades. At almost every turn the historian of the beginnings of the Augustana Synod meets Unonius, Palmquist, Hedstrom and their counterparts.



Mr. and Mrs. C. J. Cassel were leaders of the Swede Point (Madrid) colony. They were the first Swedish couple married in Iowa.

The proselyters seemed to the early Lutheran pastors almost as great an obstacle as illness and poverty.

The pioneer pastor of the Synod, L. P. Esbjorn, who came to Illinois in 1849, had been pastor and school teacher at Hille, near Gävle, Sweden. He had watched many groups emigrate to America. As a company of 140, most of them from his own province, prepared to leave, he resolved to go

with them in order "to serve them spiritually and in order that their children might not fall into heathendom for lack of spiritual care from their own church. I am moved to take this step at the urgent request of my countrymen who have emigrated thither and bemoan bitterly their spiritual distress."

Having received royal permission and authorization from the Swedish Missionary Society, which furnished the money, Esbjorn left Sweden, where his efforts in behalf of temperance and legalistic pietism had made him unpopular with the authorities. An ominous shadow of the trials awaiting him came in the death of one of his children as their ship was rounding southern Sweden.

In New York Esbjorn met the Methodist Bethel ship preacher, Olof Hedstrom, who directed the party to Illinois, where Hedstrom's brother, Jonas, was working for Methodism. A land company



The Rev. Richard W. Engstrom has been pastor at Lockridge and New Sweden since 1946.

with offices in New York had secured land in Illinois for the purpose of establishing a Congregationalist colony and had called the place Andover. Many Swedes, former members of the ill-fated Bishop Hill communistic Utopia nearby, already had settled at Andover.

On the way to Chicago, another of Esbjorn's children died; the canal boat stopped and the father carried the dead form of his child to its



The interior of the New Sweden Church is typical of many rural churches of the Augustana Synod in the nineteenth century.

burial place on the bank of Lake St. Clair. While the rest of his party continued to Andover by canal boat and on foot, the Esbjorn family remained in Chicago to recuperate from illness.

When Esbjorn reached Andover in October 1849, he found that many of his party had been influenced by the Methodist pastor, Jonas Hedstrom, to move to Victoria. Esbjorn was greatly discouraged. Sickness prevailed and many were dying of cholera; the people who remained were too few and too poor to support a pastor, and there was no Lutheran synod in that part of Illinois to which he might turn for financial help.

A congregation was organized, nevertheless, in Andover March 18, 1850, with ten charter members. Esbjorn, whenever he could procure a horse, conducted services in Galesburg, Berlin (Swedona), Moline, Rock Island, Princeton and at other places where a few of his countrymen had settled. His was arduous work under most discouraging conditions—sickness, poverty, sectarian confusion and fanaticism. Some encouragement came, however, through efforts of Dr. W. A. Passavant of Pittsburgh in 1850. That great pioneer Lutheran missionary, touched by the needs of the Scandinavian immigrants streaming into the Middle West, recognized the importance of winning them for the Lutheran Church; he espoused their cause and made repeated appeals on their behalf in "The Missionary," of which he was the editor. Some con-

tributions for a church in Andover were received. A box of clothing from a Ladies' Missionary Society came all the way from Rowe, Massachusetts.

Dr. Passavant persuaded the Rev. Mr. Esbjorn to undertake an unusual trip. In the spring of 1851 Esbjorn traveled 3,500 miles, down the Mississippi to St. Louis, up the Ohio River to Cincinnati, through Ohio, Pennsylvania, New York, Massachusetts, back to Michigan and Illinois. Esbjorn, collecting money for his missionary work in the West, found Swedes in almost every city along the Great Lakes and in many regions in the Central and Western states. Of the $2,200 which he collected on the trip, $1,500 was given to his cause by Jenny Lind, the celebrated Swedish Nightingale, then touring America.

Appalled by the magnitude of his task, he expressed the wish that with "the trumpet of an archangel I might call to every pious minister in my native land: 'Come over and help us'." In answer to his prayer some zealous pastors, such as Hasselquist, Carlsson, Andrén and Swensson, did come.

When Esbjorn's wife died on July 11, 1852, he was left to care for five surviving children. His second wife and a little babe passed away in September 1853. Despite his sorrows, his work went forward ten years more.



Jenny Lind, world-celebrated singer, gave generously to the missionary and educational funds of the Swedish immigrants.

Esbjorn returned to Sweden in 1863. It was, therefore, not Esbjorn but another founding father who was destined to make the greatest impress upon the Augustana Synod and its institutions. He was the Rev. T. N. Hasselquist.

Hasselquist, arriving in Galesburg in 1852, plunged into the work with great enthusiasm, and extended his preaching to Knoxville, Wataga, Altona and other neighboring places. During the cholera epidemic of 1854 the young pastor and his wife worked untiringly to aid those stricken. He became the Synod's foremost leader as president, preacher, editor, college and seminary president.

Erland Carlsson came in 1853 to Chicago, where the Immanuel Lutheran Church had been organized and where today there are thirty-eight Augustana Synod churches. Carlsson served churches in the Fox River Valley, at Geneva and St.



First Lutheran, Moline, Illinois, was the first "city" church. The Rev. C. George Engdahl now serves as the pastor of this historic Augustana Synod church.

Charles, organized by Hasselquist in 1852. Jonas Swensson came in 1856 on a call to Sugar Grove, Pennsylvania; he also served Jamestown, New York. O. C. T. Andrén came to Moline in 1856.

These pastors had all been ordained in Sweden. A number of men who had studied in Sweden with the ministry in view also responded to the urgent calls for workers in America. Among them were Eric Norelius, Andrew Andreen, P. A. Cederstam, and Peter Sjoblom, who were later trained and ordained in this country.

These pioneer pastors were tireless in their efforts to gather the ever-increasing number of immigrants into the fold of the Church. Their labors were made more difficult because they and their people, trained in a state Church, were wholly unacquainted with free church life in America. Many of the immigrants, because of separatistic movements in Sweden, were prejudiced against the Lutheran Church. This prejudice was intensified in the United States by denominational rivalries.



Above—Altar paintings, such as this one in First Lutheran, Moline, showed the influence of the old homeland. Young people's and men's societies and the first melodeon were introduced into the Synod in this church.

Below—Ordination of Augustana Seminary graduates as pastors at the 1946 convention, held in Duluth. Of 367 men ordained in the last 17 years, only 18 were born in Sweden.





English, German, Swedish and Norwegian Lutherans united 90 years ago to build a college at Springfield, Illinois. They called it "Illinois State University."

Uniting with Other Lutherans

ESBJORN RECOGNIZED from the beginning the need of uniting with other Lutherans. He had become acquainted with a Rev. Paul Andersen, pastor of a Norwegian Lutheran Church in Chicago. This pastor had been ordained in the Franckean Lutheran Synod, but soon became dissatisfied with its doctrinal laxity. In a letter to Passavant, Esbjorn wrote in 1850: "The article concerning a Scandinavian Evangelical Lutheran Synod gives me an opportunity to declare that I have not yet united with any Synod, for I want to examine the religious matters in this country. I have the hope that a Lutheran Synod may be opened in Illinois and I would be pleased to unite with the same, with the provision, however, that it stand firmly on the Augusburg Confession."

On his eastern trip Esbjorn took Eric Norelius to Capital University, at Columbus, Ohio. This school, founded in 1850, belonged to the Synod of Ohio, to which Esbjorn at the time felt himself much attracted: A gift of $1,500 was made to that institution by Jenny Lind for a Scandinavian professorship. The school, however, was too remote from the Swedish settlements, and the plan was never realized.

In the meantime, plans were under way to organize a new synod in Illinois and to open a school in Springfield, Illinois. The Synod of Northern Illinois was organized September 18, 1851, and the Illinois State University was opened in Springfield in the spring of 1852, Esbjorn being one of the trustees. Esbjorn joined the newly-formed Synod at its organization meeting, but only after making a reservation on the confessional basis. When Hasselquist came in 1852, he joined the Synod, as did Erland Carlsson in 1853, and the other pastors who followed. The Norwegian members of the Synod formed the Chicago Conference and the Swedes the Mississippi Conference, but they also met jointly in a united conference. The Swedes greatly outnumbered the Norwegians in the Synod, a fact which called for much tact and mutual consideration; but, on the whole, harmony was maintained. The position of the Norwegians within the Synod was constantly attacked by the larger body of Norwegians affiliated later with the Missourians. However, the Norwegians' union with the Swedes continued until 1870, when the association was peacefully dissolved.

The Scandinavians were a conservative element within the Synod of Northern Illinois. They succeeded for a time in counteracting the liberalizing tendency and thus helped to put the Synod on a sound confessional basis.

The need of pastors made the establishment of a Scandinavian professorship urgent. Esbjorn was called in 1856 to gather funds for this cause. Congregations were asked to contribute $25 a year for the professorship. Funds also were needed to support students preparing for the ministry. The



Lutheran World Action Committee: Seated, Thorsten A. Gustafson, S. E. Engstrom (Director), C. Oscar Leonardson; Standing, P. O. Bersell, S. Hjalmar Swanson, Otto Leonardson.

Swedish churches responded according to their means. Other members of the Northern Illinois Synod were less responsive, since the professorship was to be controlled in the main by the Scandinavian conferences. An appeal for funds to the Church of Sweden in 1858 brought no results.

In spite of discouragement, spurred on by the urgent need, and trusting in God, Esbjorn was named as Scandinavian professor in 1857. His election was confirmed by the cooperating synods and the board of directors at the Springfield institution. Esbjorn accordingly entered upon his duties in September 1858.

The arrangement was not well planned. The duties were not clearly specified and the question of authority was not well defined, nor was the financial plan satisfactory. The result was misunderstanding and friction. Difficult as these problems were, the actual cause of the eventual split in 1860 was to be found in the realm of doctrinal differences.

In Sweden Esbjorn had been greatly influenced by the pietistic revival movement and by the Methodist leader, George Scott. Esbjorn was, in his own words, "quite Methodistic" upon his arrival in America. His immediate conflict with the fanaticisms of the period soon forced him to restudy his position, with the result that he grew increasingly conservative and confessionally Lutheran. This position he uncompromisingly maintained in the Synod of Northern Illinois.

The influence of Neo-Lutheranism seemed to be on the increase at the university. Feeling himself hampered in various ways, he came to the conclusion that he could no longer in good conscience remain. He tendered his resignation, March 31, 1860, and left Springfield, the Scandinavian students following him.



Centennial Committee on Local Celebrations: Pastors Ragnar Moline, Arthur O. Hjelm, J. Walton Kempe, Einar J. A. Oberg, George P. Bernard.

While a schism was undoubtedly inevitable, the sudden and drastic manner in which Esbjorn's departure took place caused embarrassment and controversy. The Scandinavian conferences, however, at a meeting in Chicago, April 23, 1860, endorsed the step Esbjorn had taken, and took action toward removing the professorship to Chicago and toward organizing an independent Synod.



Forty veteran pastors and laymen attending an anniversary celebration of the Augustana Synod assembled for this picture in 1898.



The birthplace of the Augustana Synod was a rural church, pictured above, near Clinton, Wisconsin.



An interior view of the Jefferson Prairie Church near Clinton, where the name "Augustana" was chosen.

Augustana Synod Founded

THE ORGANIZATION MEETING of the Augustana Synod was held at Jefferson Prairie, Clinton, Wisconsin, June 5-8, 1860, twenty-seven pastors and thirteen laymen being present to represent thirteen Norwegian and forty-nine Swedish congregations with 4,967 communicants. The Rev. T. N. Hasselquist was elected president. The choice of the name "Augustana," suggested by Eric Norelius, indicated the confessional stand of the new Synod. This is also reflected in the constitution adopted, prepared by Esbjorn and Paul Andersen, which in the main followed that of the Synod of Northern Illinois and which, with slight modification, is still in effect. A constitution for Augustana Seminary, "for the time being located in Chicago," was adopted. The purpose of the seminary was thus stated, "to train young men for the holy ministry in the Lutheran Church, especially in congregations belonging to the Augustana Synod, and also to train school teachers."

Remarkable unanimity characterized this convention in view of the far-reaching importance of the issues involved. One is impressed by the breadth of vision and insight manifested in the formation of decisions and documents. In this respect, the connection with the Synod of Northern Illinois and the General Synod had proved a valuable education in the importance of Americanization.

The separation from the Synod of Northern Illinois was not based purely on nationalistic considerations, but on doctrinal grounds. The founders of the Augustana Synod were not concerned about building a Swedish Church; but they sought an American Church true to the Lutheran confessions. "We long and pray for a united Lutheran Church in America on its own foundations," Hasselquist wrote on January 29, 1861. Norelius received his education at Capital University of the Synod of Ohio. Joseph Esbjorn attended the same school. Contact with other Lutherans at the State University at Springfield was not without influence upon the Scandinavian students.

An attempt to form an inclusive Lutheran Synod in Minnesota was made in 1858, largely at the suggestion of Passavant, and through the efforts of "Father" C. F. Heyer, noted India missionary, then carrying on English home mission work in the Northwest. Norelius seemed friendly to the idea. Practical considerations, however, prevented the Swedes in Minnesota from joining the proposed Synod, as it would separate them from their brethren in other sections. Erland Carlsson voiced the sentiment of the Illinois men in a sharp letter to Norelius: "As a people we have so many other interests in common that we ought under no circumstances to separate. How shall we administer the affairs of our Church among our people if we are drawn into separate synods?"

"We felt the compelling force of the argument that we Swedes must stand united," said Norelius;

As a Christian body in general, and particularly as Evangelical Lutherans, we the undersigned, members of the Augustana Synod, acknowledge that the holy Scriptures, the revealed Word of God, are the only infallible rule and standard of faith and practice, and also retain and confess not only the three oldest Symbols (the Apostolic, the Nicene and the Athanasian) but also the unaltered Augsburg Confession as a short and correct summary of the principal Christian doctrines, understood as developed and explained in the other Symbolical books of the Lutheran Church.

+ Lars Paul Esbjörn

P. N. Hasselquist

O. Andrewsson

+ O. C. T. Andrén

C. T. Theson

Ed. Carlsson

Jón Svensson

M. T. Hokanson

Above is a facsimile of the declaration of faith adopted by the 62 congregations which formally banded themselves together as The Lutheran Augustana Synod.



At a "jubilee" in Rockford, Illinois, in 1885, ten pastors and one layman who had signed the Augustana Synod constitution 25 years earlier were present. They are, left to right: Seated, P. A. Cederstam, Peter Carlson, Erland Carlsson, T. N. Hasselquist, M. F. Hokanson, Eric Norelius; Standing, John Erlander, Johan Beckman, John Pehrson, Håkon Olson, Gustav Peters.

not, however, for the sake of nationalism, but in order to carry on the work of the Church more effectively. To meet the needs of the situation, the Minnesota Conference was formed within the Synod of Northern Illinois, October 7–8, 1858, while the Americans and Germans organized the Lutheran Synod of Minnesota in July 1858.

The founders of the Augustana Synod were not isolationists, as their association with the Norwegians and the General Synod proves. The leaders were men of broad education. No religious persecution in the homeland or separatistic tendencies had forced them into a narrow sectarianism. They had a broad outlook upon the work of the Church, but they were zealous to build on solid confessional Lutheranism. In establishing the Augustana Seminary they contemplated "three or more professors, one of whom shall be Swedish, one Norwegian, and one English." They recognized the need of teaching and preaching in the English language and, if the need was not always met as speedily as desired, it was mostly owing to the lack of men, means, and materials.

English gradually predominated in the Sunday schools; English confirmation classes were formed as early as 1880. The first English Lutheran church in the Synod was organized in 1883. The first English hymnal was published in 1901. The Association of English Churches was organized in 1908. In January 1882, the *Augustana Observer* appeared, with C. E. Lindberg, C. J. Petri and Albert Rodell as editors. It was published in Philadelphia. Its introductory number contained the statement, "Although there are six Swedish papers published within our Synod, this is the first English paper, and everybody who is impartial must admit that we need an English paper."

The organization of the Augustana Synod in 1860 was looked upon by many as presaging the breaking up of the General Synod. Doctrinal laxity was causing that body to disintegrate. The break came in 1867 with the formation of the General Council. The Augustana men saw in this a justification of their own action seven years earlier. They naturally were drawn to this new Lutheran alignment on a sound confessional basis. Delegates were, from the first, sent to the Council's conventions, although formal affiliation did not occur until 1870. The reasons for not joining immediately may be found in certain problems especially af-

fecting the Augustana Synod. Those problems were mainly two: English home missions and the establishing of a theological seminary.

With the rapid progress of Americanization, the need for mission work in English became urgent. Passavant was eager to win the Northwest for Lutheranism. He was also a great friend of the Swedes. Through the General Council he was eager to promote English missions in the Northwest. The Augustana Synod was in full accord with this desire and, lacking men to care for this great task alone, welcomed the assistance of the Council. But the Augustana men also foresaw possible difficulties. They did not wish to see the English work carried on at the expense of their own members, especially their young people. Hence, the Synod demanded, as a member of the Council, that English work undertaken by the Council's Home Mission Committee within Augustana territory should have synodical or conference approval and that the workers should be members of the Augustana Synod. The constitution of the Council's executive committee on home missions provides that "this committee shall not establish or have control of missions within the territory of a Synod in regular connection with the General Council, except in cooperation with, and through the agency of the executive committee of such Synod, or with its consent." Passavant argued that because the Augustana Synod was national in extent, the rule was not applicable. While the intent of the provision was correct, it had its limitations, as later events demonstrated. The eventual formation of the Lutheran Synod of the Northwest had as one of its results the acceleration of English missionary work in the Augustana Synod.



Offices of the president and other officers and the workrooms of many boards and committees are in the above headquarters building of the Augustana Synod at 2445 Park Avenue, Minneapolis, Minnesota.



The Synodical Committee on Life and Growth, pictured above, has been at work since 1942 planning special celebrations and extending Augustana Synod activities. A number of Centennial publications have been issued under the direction of the committee.

Another problem arose in the proposal that the General Council establish a theological seminary in Chicago. This also was a part of Passavant's vision of a united Lutheran Church. As a means of furnishing needed pastors it would further his missionary plans. But the Augustana men recognized a potential rival to their own seminary. They pointed out that although the older seminaries, belonging to district synods, would not be affected by a seminary in Chicago under the Council's control, such a seminary would affect the Augustana institution then located at Paxton, Illinois, and the establishment of it might cause the Synod to withdraw from the Council.

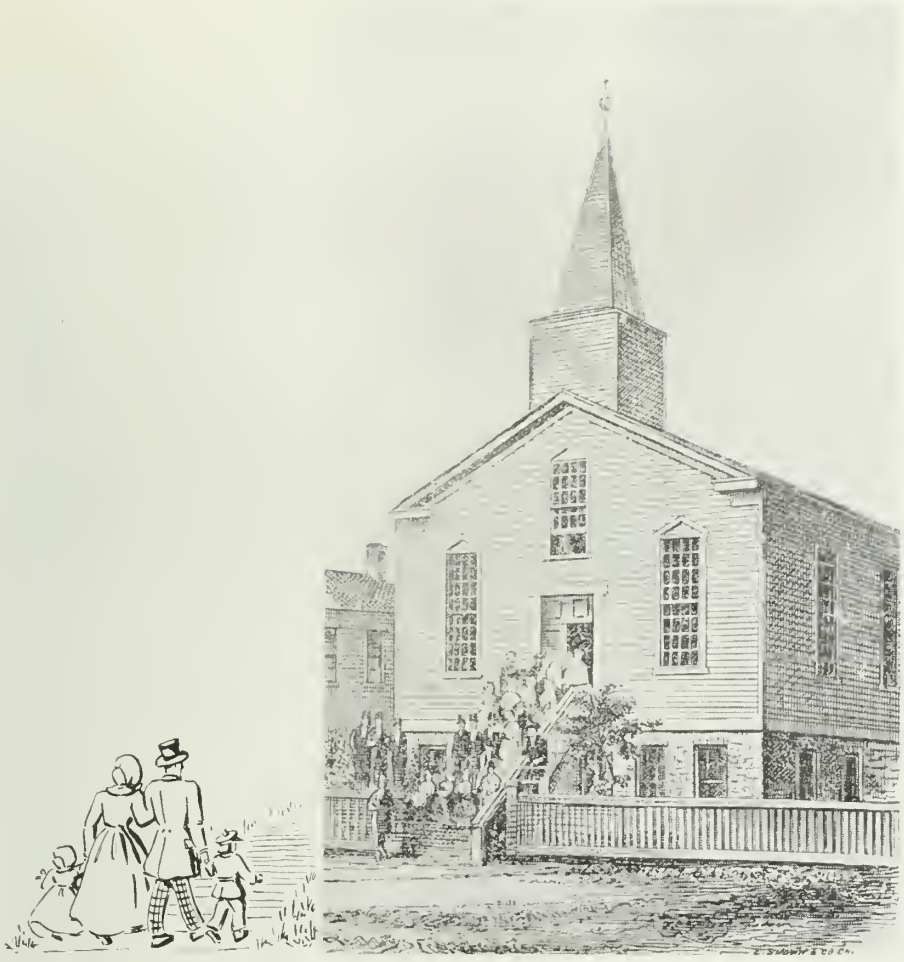
The Augustana Synod won its point to this extent that the Council would not establish or control a theological seminary; if an institution were established, it must be under the control of district synods. The Chicago Lutheran Theological Seminary, supported by a number of district synods now part of the United Lutheran Church of America, was founded in 1892.

Those problems did not, however, seriously disturb the relations between the Augustana Synod and the General Council. Cooperation was maintained in foreign mission work until 1918, when the General Council, the General Synod, and the United Synod of the South joined in forming the United Lutheran Church of America. While the Augustana Synod did not join in the merger, it did not withdraw its participation in missionary work in India and in Puerto Rico.

The use of the English language within the Augustana Synod increased rapidly after the turn of the century. In 1908 the English Association of Churches was formed and virtually constituted an English conference within the Synod. World War I greatly accelerated the use of English, in some instances through drastic state actions, since the use of any foreign language was considered "un-American." It is interesting to note that the *Augustana Observer* as early as 1882 officially urged the exclusive use of the English language in the General Council.

Use of the Swedish language was maintained longest in the East and in certain midwestern sections among the later immigrants. Since immigration from Sweden has virtually ceased, the Americanization of the Synod has been complete. Today the Augustana Synod is an American Church in language, as it always was in spirit.

This should not be interpreted to mean that the Synod is indifferent to its Swedish origin, history and culture. In relation to other Lutheran bodies, it strives for unity and eagerly looks for an inclusive American Lutheranism and true ecumenicity. In respect to its national origin, it prizes its rich spiritual and cultural heritage and seeks to make it an effective contribution to the life of America, a nation made great by diversity of talents.



Old Immanuel Church on Superior Street was the first of 43 Augustana congregations in Chicago and nearby towns.

Spiritual Heritage

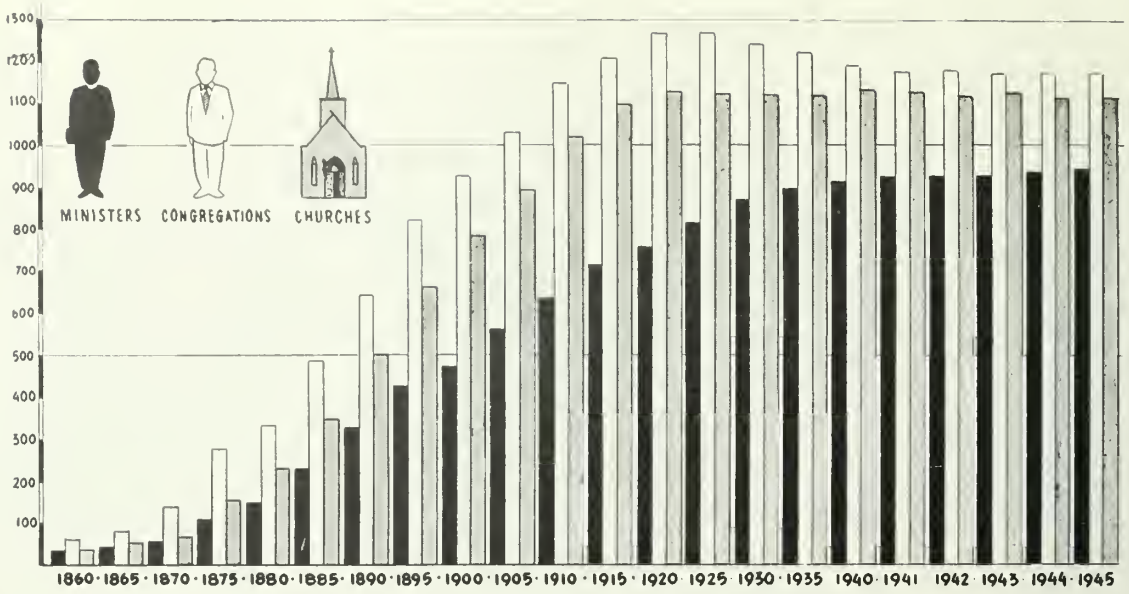
THE RELIGIOUS LIFE IN SWEDEN in the middle of the nineteenth century was characterized by a spiritual awakening. While the established Church was not without earnest spiritual leaders and pastors, it is true that in many parts rationalism and worldliness had invaded the Church. The sheep were not properly fed. Here and there the Lord raised up great preachers, whose powerful sermons reached the consciences of many. The result was repentance, a fear of divine judgment and a legalistic outlook. But that gave no peace.

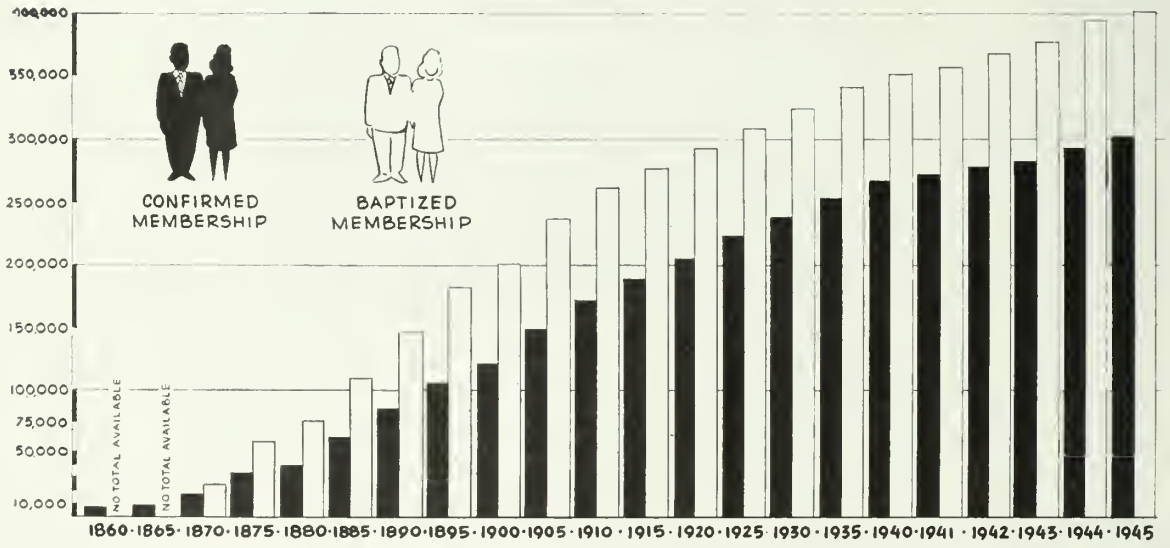
Then came others who preached free grace in Christ, which gave release from bondage under the law, but often went to the extreme of hyper-evangelicalism. Among the latter may be counted the followers of Erik Janson, who formed the Bishop Hill Colony in Illinois in 1846.

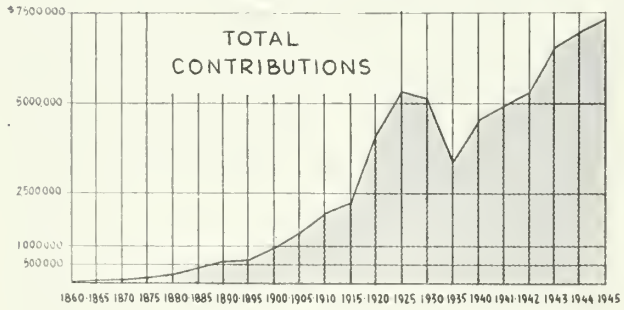
It was a period of spiritual tension and unrest. Efforts to regulate the religious movements by the application of the Conventicle Act of 1726, which prohibited private gatherings for religious purposes, except for family devotion, only intensified the unrest and provoked opposition to the established Church. The act was abolished in 1858.

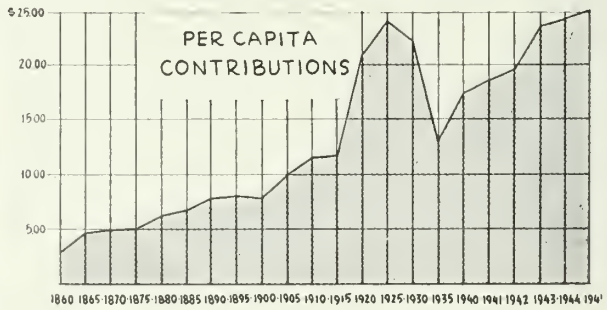
Foreign influences also were at work. Thus Methodism was introduced by George Scott, and later Baptist appeals were made under the plea of championing religious freedom. These efforts were subsidized by British and American Churches.

But there were also many, both pastors and Christian laymen, who grieved over the "hurts of Zion" and welcomed a spiritual revival, but who were not carried away by either extreme. Among them were such well-known men as Peter Fjellstedt, P. Wieselgren, and C. O. Rosenius. They were thoroughly evangelical, but conservative, loyal to the established Church, while eager to









Growth of the Lutheran Augustana Synod to nearly 1,200 congregations, over 400,000 baptized members, and a per capita contribution lately increased to over $28 are among the things illustrated by the above graphs.



In Hessel Valley, now Chandlers Valley, Pennsylvania, Swedish immigrants congregated as early as 1846. Exterior and interior views are shown of the church home of the first congregation in the New York Conference.

further a spiritual renewal in Church and nation. Fjellstedt aroused interest in foreign missions; Wieselgren was a champion of temperance. Rosenius, trained for the ministry, but, never ordained, labored through the spoken and printed word to promote spiritual life. His paper, "Pietisten," exercised wide influence among all classes. The founders of our Synod were closely associated with these men and maintained a frequent correspondence with them. The Swedish pietists were helpful in securing pastors and ministerial candidates for service among their countrymen in the new world.

The various separatistic movements and tendencies produced a deep cleavage in the religious life in Sweden. The immigrants, being mostly of the poorer classes among whom the religious revival had taken deep root, brought this confusion with them to America. Here sectarian proselyting flourished to an intensified degree. As has been seen, the Swedish settlements became the scenes of bitter religious controversies.

The fanaticism of Erik Janson soon burned itself out. Unonius, who had started his colony at Pine Lake, Wisconsin, and then had become an Episcopalian priest, attempted in vain to bring the Swedes into that fold, as had happened earlier with the Swedes on the Delaware.

The Methodists were more successful. They were greatly aided by the two brothers, Olof and Jonas Hedstrom. Olof Hedstrom carried on a mission among immigrants on board the famous Bethel Ship in New York Harbor. In this strategic position he gave much valuable assistance to the immigrants, and also used the opportunity to seek



Centennial Executive Committee: Seated, Otto E. Leonardson, President P. O. Bersell, Dr. Oscar O. Gustafson; standing, Christopher Hoff, Dr. Knut E. Erickson, Dr. Frederick Peel, Dr. Oscar A. Benson.

to turn them to Methodism. His brother, Jonas, served as Methodist pastor in Victoria, Illinois. To this place many immigrant parties, among them the Esbjorn group, had been directed by the brother in New York. A struggle for souls began at once. The experience was the same in other settlements. The Baptists also came. A sailor, O. Nilsson, who had been converted to the Baptist faith in America, returned to Sweden and there started a Baptist movement. Expelled from Sweden, he started to seek recruits among the Swedes in America. Gustav Palmquist, who had previously moved among the Lutherans as a friend of Esbjorn and Norelius, joined the Baptists. He created considerable excitement and won enough followers to organize at Rock Island, Illinois, the first Swedish Baptist Church in America in 1852.

Then in the 1870's came the Waldenstromian controversy concerning the atonement and the Church. In Sweden it split the evangelical ranks in two: the Fosterlandsstiftelsen and the Mission Covenant. The controversy reached America also and resulted in the formation of the Swedish Mission Covenant in America. The struggle was especially intense in Lindsborg, Kansas, where Dr. Olof Olsson vigorously defended the Lutheran doctrine on the disputed question. The leader in the movement in Sweden was P. P. Waldenstrom, an able and dominating personality. He had been called in 1862 to be the head of the Augustana Seminary but had declined the call.

Against this background, the beginnings of the Augustana Synod must be viewed. This will make clear the difficulties which confronted the pioneer pastors in their efforts to build the Church on the basis of the Lutheran faith. They became trained apologists in defending their beliefs.

Objections were raised against the use of the clerical garb and the church handbook as savoring of state churchism. The leaders kept a wise middle course, however, yielding when no compromise was implied, patiently instructing the ignorant and preaching the Word, in season and out. In this situation, the leaders, themselves, at first influenced by new spiritual movements, were forced to re-examine the foundations of their own faith in the light of the Word of God and the confessions of the Church. The process made them more conservative. To this result, their experiences in the Synod of Northern Illinois also contributed.

While the Synod developed a strong doctrinal consciousness, it did not lose its evangelical pietism. Sin and grace, the law and the gospel were the central themes in its preaching; the importance of the sacraments was emphasized. Conversion and a new life of sanctification were stressed, perhaps at times in a too legalistic spirit. On the whole, the Synod avoided the extremes of a barren orthodoxy on the one hand and a loose evangelicalism on the other.

In its church polity and organization it followed the synodical-congregational system. This was mainly owing to the influence of earlier Lutheran churches in America, partly also to the general pattern of American Protestantism. Experiences in and prejudices against the State Church in Sweden, with its episcopal government, made the establishment of an episcopal system here unthinkable. Any tendency toward high churchism or hierarchy would have met strong opposition. But, on the other hand, an inherited respect for the ministerial office and good order has prevented the Synod from an extreme congregationalism. This is seen in the provisions for a properly trained and ordained ministry and a sufficient degree of centralization and delegated authority to function effectively. There always has been an effort to find a proper balance between centralization and de-



This committee is in charge of the national and regional phases of the 1948 Centennial celebration. Seated, Dr. Oscar A. Benson, Dr. P. O. Bersell, Mrs. Daniel T. Martin, Dr. Conrad Bergendoff; standing, Birger Swenson, Dr. Knut E. Erickson, Centennial Thank Offering director, Pastor Malvin H. Lundeen, and Pastor Thorsten A. Gustafson, executive secretary of the Centennial Committee.

centralization, between clergy and laity, and among Synod, Conference and congregation.

Although the Synod patterned its policy on the American model, it followed the Church of Sweden in its form of worship. It is true that in the beginning there was great freedom and simplicity. The sod church or one of rough logs was not conducive to liturgical worship, but the immigrants brought, besides the Bible and the postils, the Swedish psalm book. Not all were satisfied with the official edition of 1819, but preferred a version made by Thomander and Wieselgren (1849). This was later adopted as the Synod's hymnal (1893).

The pioneers sang the familiar hymns in the new land while dreaming of the old. But many of the people had also learned to love songs of a more subjective character, such as "Sions Sånger," "Mose och Lambsens Vistor," songs by O. Ahnfelt, Rutstrom, Linderoth, Lina Sandell and others. In 1856 Hasselquist issued a collection of fifty spiritual songs, the first of its kind in the Synod. Other collections followed, principally Hemlandssånger (1860) and song books for the Sunday school and young people. To meet the demand for an English hymnal, the *Hymnal and Order of Service* was published in 1901. It was superseded by the present hymnal in 1925.

Liturgical worship was considered "dead formalism" by the revivalistic elements in the Church of Sweden. True spirituality was made synonymous with a "free" worship service such as was practiced in the "conventicles." The introduction of the liturgy caused considerable disturbance both in the Norwegian and in the Swedish congregations. One church went so far as to decide that "no preacher be allowed to use any kind of special garb or ceremonies, as this is very harmful and wounds the consciences of many." To such objections the Synod replied by referring to the Lutheran Confessions, pointing out that such matters belong to the sphere of "adiaphora" and Christian liberty. The Synod has followed the principle, however, that while liturgical usages belong to the sphere of "adiaphora," uniformity is desirable and it discourages "the tendency to discard historic forms and practices in favor of new ones of reformed origin." In general, the liturgy of the Swedish Church was followed with such minor changes as circumstances required from time to time. The same liturgy is still in use, although with the transition to the English language, the trend has been toward a common Lutheran service. The church year is observed and the services are as impressive and as worshipful as conditions and resources of talent permit.



Dr. V. I. Vestling



Rev. C. W. Johnson

Past and present statisticians of the Lutheran Augustana Synod



Some of the students of the Paxton, Illinois, period of Augustana College and Seminary had their picture taken 75 years ago with their president, Pastor T. N. Hasselquist. He is the third from the left, first row.

High Standards for the Ministry

THE MINISTRY in the Augustana Synod has from the beginning set for itself high standards. The founders were not only men of deep religious experience, but five of the pastors, Esbjorn, Hasselquist, Erland Carlsson, Jonas Swensson, and O. C. T. Andrén, were university trained. While the great need of pastors made it necessary to license suitable laymen to perform ministerial functions and to ordain men with a minimum of educational preparation, the aim of an educated ministry was never forgotten. The attempt to train the pastors in cooperation with the Illinois University did not prove satisfactory, but the aim remained.

Augustana Theological Seminary is as old as the Synod itself. While some of the Reformed Churches discounted education, considering it a hindrance to spirituality, the struggles and sacrifices of the Augustana pioneers to build educational institutions were nothing short of heroic. It is not difficult today to point to deficiences and lack of culture and refinement in many of the pioneer pastors; the marvel is that with the means and equipment available they accomplished as much as they did. These men lived with their people; shared their struggles and poverty; of them the words of Paul are true, "in labors more abundantly, in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings, often, in hunger and thirst, in fastings often, in cold and nakedness," and they could also add, "daily anxiety for all the churches."

The educational requirements for the Augustana pastor have increased with the growth of the Synod and the improved quality of its schools. Besides the A.B. degree, the equivalent of three years of resident theological study and one year of practical training on the field (internship) is required for ordination.

The Augustana pastor is becoming more and more responsive to the social implications of his calling without, however, losing sight of the primacy of his spiritual mission. The zeal of Wieselgren in Sweden for temperance was reflected in the founders of the Synod. Esbjorn reports in 1850 that "a temperance society has been organized at Andover, of forty-three members" and, in 1852, "nearly all members pledged themselves to temperance." The Synod has continued to support temperance and other social welfare movements.

The founders of the Augustana Synod were strongly anti-slavery in sentiment and supported President Lincoln and his party in the Civil War. Two of Esbjorn's sons enlisted; one of them, Wil-

liam Paul, was killed in action in the battle of Lexington, Missouri, in 1861. Many pastors gave direct support to the cause and were active in rendering material and spiritual aid to the soldiers in camps and in the field. The loyalty of the pioneer pastors to their adopted country in times of war has been inherited by succeeding generations. This has been demonstrated by the number of pastors who volunteered to serve in the two world wars and by others in their cooperation with other Lutherans in giving aid to the men in the armed forces.

Fifty-two Augustana Synod pastors served as chaplains during the late war and fourteen others served their country as Lutheran Service Center pastors under the National Lutheran Council. The latter are Fred J. Benson, C. O. Bostrom, Otto H. Bostrom, C. E. Carlstrom, Alex E. Falk, Elmer Friedlund, Arthur R. Franzen, N. Everett Hedeen, G. A. Herbert, H. Clarence Johnson, P. Arthur Johnson, Paul V. Nelson, Paul V. Randolph and P. N. Sjogren.

The Augustana pastor is democratic. As the pioneer pastors shared the privations and the problems of their people, so their successors meet their members without hierarchical pretension. While afflicted with the common human failings and the special ones of their profession, the Augustana pastors maintain a commendable esprit de corps. With due respect for authority and good order, they, nevertheless, display considerable independence of judgment and action. Yet, without sacrifice of individual freedom, the Synod has preserved its unity.

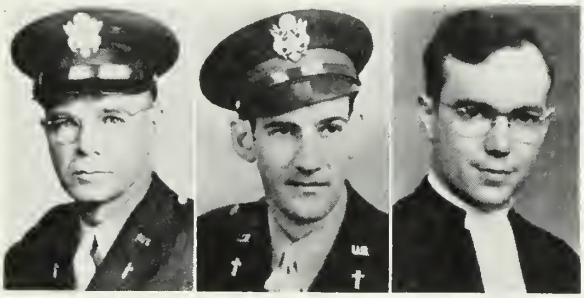
Without this unity, symbolized in a single seminary, fostered through annual conventions and democratic forms of administration, sectional differences and interests would have broken the Synod into smaller units or district synods. That this did not happen is the more remarkable when it is remembered that the pietistic revival in Sweden represented different types, depending on locality and leadership, differences which the immigrants brought with them. Various trends, however, may be

CHAPLAINS

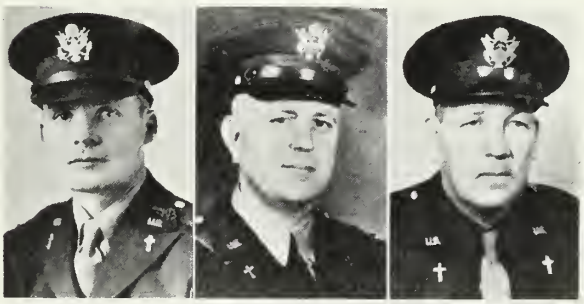
WORLD WAR II



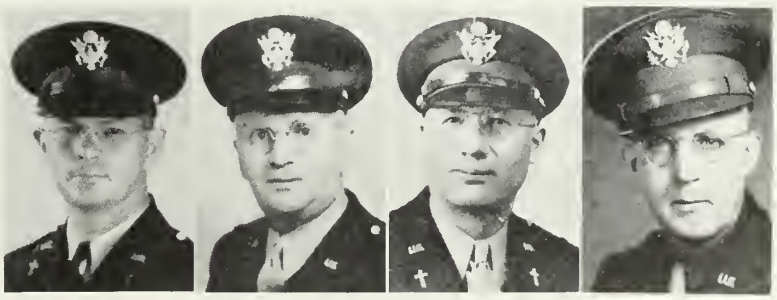
Frank A. Anderson R. H. Anderson C. H. Anderzon



A. B. Bengston Fred J. Benson Milton E. Berg



Reuben G. Berg J. E. Bergquist O. L. Bergquist



G. L. Bongfeldt Oscar F. Bohman Raymond Borg Harry S. Carlson

discerned, such as liturgical, or churchly, evangelistic and Schartauan. Many of the pastors in the early period had been influenced for the ministry by the pietistic movement in Sweden. Some had attended the preparatory schools of Peter Fjellstedt and P. A. Ahlberg. They were mature men when they entered Augustana Seminary. What they lacked in theological training they made up by Christian experience. It is interesting to note that in 1927, out of a total of 822 pastors, 500 were born in Sweden, but only 18 of 367 ordained from 1932 through 1947 are Swedish born.

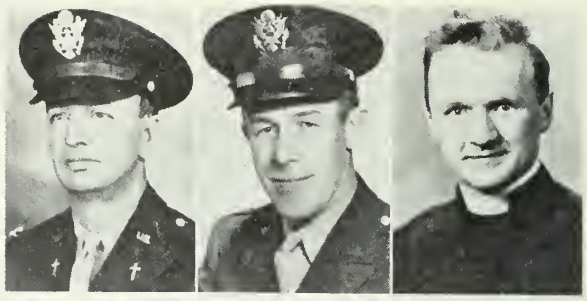
It is to be expected, therefore, that the Augustana pastors of today differ in many respects from those of earlier periods. This is seen even in the matter of the clerical garb. The "prästrock" (long coat) has disappeared; the "bands" are increasingly being discarded and the stole has come into general and preferred use; the Luther robe is here and there making way for the cassock and surplice and even the chasuble has been used, though in a very few instances.



From Sod Church to Cathedral

IT IS A LONG CALL from the sod church on the Nebraska prairie to some of the more pretentious churches in which our people worship today. There is something deeply moving in the stories of those pioneer churches, built by devotion and sacrifice. They were crude and simple, but so were the dwellings of those who built them. They were void of beauty and comfort, but God was there in word and sacrament to feed hungry souls and comfort lonely hearts. The altar was a common table; its only appointments a white cloth, a couple of candles, perhaps a simple cross, or the Bible, but it helped to lift hearts in prayer and worship. The pulpit, if there was one, was made by the local carpenter, but from it was preached the Word of God, which changed that humble dwelling into a glorious temple of God.

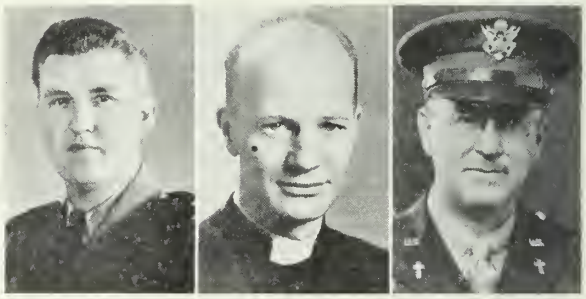
But these pioneers had not forgotten their an-



Joseph Conrad | Joseph C. Elmer | Carl Elwood



Bertil A. Erling | Hj. M. K. Fahnstrom | Alex E. Falk



A. M. Frieberg | B. D. Harris, Jr. | Carl E. Haterius



L. W. Holmberg | R. Y. Johansson | Birger C. Johnson



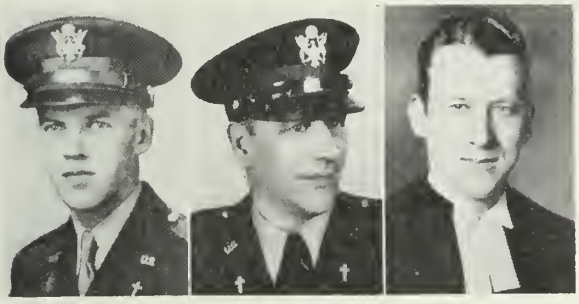
Ernest A. Lack | Donald S. Leaf | Philip A. Leaf



J. O. Lindquist W. C. Lundberg H. W. Lundblad



A. T. Lundquist R. A. Lundquist J. L. M. Nelson



A. R. Nordgren Carl S. Ohman O. Karl Olander



L. E. Olmon D. L. Ostergren G. A. Ostergren



J. Arthur Palm Neal Pearson C. T. Seburg

cient and often beautiful churches in Sweden. With increasing wealth, they have built worthy houses of worship, according to means and needs. Sometimes these recall the Swedish parish churches, but more often they follow prevalent American types. In the early predominantly pietistic period, the pulpit was made central and above the altar, with choir and organ in the chancel. The church was built for preaching rather than for worship, following the "Reformed" style. In the same way, liturgical forms were frowned upon. However, sentiment gradually changed and Lutheran concepts of worship asserted themselves.

With more consistent use of the liturgy, the form of the church architecture also changed. The altar was given its rightful place and made more elaborate, usually including an altar painting. This reveals a Swedish influence. Thanks to the work and influence of the late Professor Olof Grafstrom of Augustana College, scores of Augustana churches have beautiful altar paintings. Baptismal fonts and other appointments have become more churchly. Some churches have beautiful art glass windows.

The earliest musical instrument used in the pioneer churches of the Augustana Synod was the Psalmodikon, a stringed instrument, invented by the Rev. Johan Dillner in 1830. He was pastor in Öster Wâhla parish, where Esbjorn served as assistant pastor in his early ministry and, on his return to Sweden, as rector from 1863 to his death in 1870. At the very first meeting of the Mississippi (now Illinois) Conference, in 1853, the congregations were urged "to establish singing classes according to Dean Dillner's system." Then came the melodeon and the reed organ, and today most churches have elaborate pipe organs or electric organs.

The sound of the bell in the parish church tower as it floated out over the countryside in the homeland had gone deep into the soul of the immigrant. A church without a bell was not complete and soon the sound of church bells was heard over the prairies in every Swedish settlement. Neither was a church complete without a spire, pointing heavenward and seen as a landmark far and wide. This has given a rather distinctive style to the Augustana rural church. In

the cities one meets with more varied church architecture. The Synod has now a Commission on Church Architecture. Congregations planning new churches are counseled to consult the commission.

Building Upon the Rock of Ages

IN THIRTY-FIVE STATES of the Union, in the District of Columbia, and in Canada live the 413,692 men, women and children who have their spiritual home in one of the 1,175 congregations of the Lutheran Augustana Synod. Those congregations vary in membership from a handful of the faithful, living in sparsely-settled rural areas, to large metropolitan churches such as Zion of Rockford, Trinity of Worcester, First of New Britain, First of Jamestown, Mt. Olivet of Minneapolis, and Irving Park of Chicago, all in excess of 1,700 confirmed members.

Thirty-seven Lutheran Augustana Synod congregations have a thousand or more adult members each. A few congregations, on the other hand, are only the scriptural three or four persons gathered in His name, and He is also in the midst of them. Regardless of a congregation's opportunities for growth, each is of equal concern to God. After a century of sowing, the Lutheran Augustana Synod has an average membership of 261 adult communicants in its nearly 1,200 parishes.

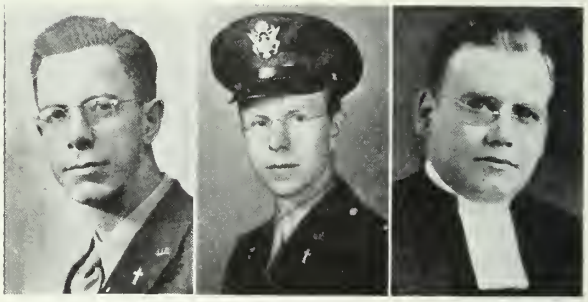
Since the days when the Church was planted in the small settlements in the Middle West, the Augustana Synod has expanded through its home missionary work into thirty-five states, the District of Columbia and Canada. From a mother church in each new region, others developed and grew. In the twentieth century, this multiplication of Augustana Synod congregations has been most notable in the large cities.

Chicago and its immediate suburbs have 38 Lutheran Augustana Synod churches; Minneapolis has 19 and St. Paul 10. Other metropolitan centers having three or more Augustana Synod congregations are: New York City, Brooklyn and suburbs, 24; Duluth, 11; Rockford, 8; Boston, 7; Los Angeles, San Francisco, Omaha, Worcester, Jamestown, 5 each; Des Moines, Moline, Kansas City, 4 each; Denver, Superior, Spokane, 3 each.

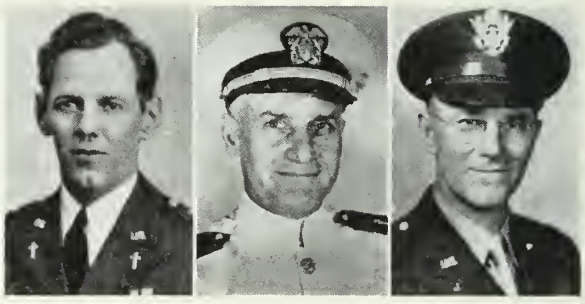
All of the Synod's congregations have their individual histories and it would be well if all could be mentioned in this story of the Lutheran Augustana Synod's life and growth. But that is impossible. All that can be related in this brief history is how the work was started in each region.



J. E. Sutherland H. E. Soderberg E. S. Swanson



J. Sabin Swenson M. L. Swenson P. G. Wahlstrom



E. U. Youngdahl K. E. Zetterholm C. A. Zimmerman

The Augustana Synod is the fruit of home missions. The pioneer pastors were missionaries. Their interest in the spiritual welfare of their emigrated countrymen brought the first pastors from Sweden to America. Driven by missionary zeal they endured incredible hardships in gathering the scattered sheep in the vast wilderness of the West. This missionary spirit was engendered and fostered by the revival movements in Sweden, especially by such men as Wieselgren, C. O. Rosenius, Ahlberg, and Fjellstedt. Their zeal was shared by many of the immigrants, who in Sweden had taken

part in religious meetings and conventicles, conducted mostly by laymen or colporteurs. Such experience became valuable in the new American settlements before congregations could be organized or pastors secured. Those hungering for the Word would gather for devotion with some layman conducting the service and reading a sermon from a postilla.





An Esbjorn memorial tablet was placed at Andover November 15, 1936.

From Prairies to North Woods

EARLY CONGREGATIONS of the Synod were organized in western Illinois at Andover and Moline in 1850; Galesburg, 1851; Knoxville, Wataga and Geneva, 1853; Princeton and Rockford, 1854; and Geneseo, 1856.

A Scandinavian congregation had been organized and a church building erected in Chicago in the 1840's by a free-lance preacher posing as Lutheran. The preacher departed with the funds, a storm damaged the unfinished church building and the congregation broke up. A Norwegian pastor, Paul Andersen, came and in 1848 organized a Norwegian Lutheran congregation, which bought and repaired the wrecked church. Andersen was helpful to all. He was especially helpful to a group of Swedish immigrants who, after they had been abandoned on the docks at Sheboygan, Wisconsin, without food or protection, finally managed to get back to Chicago, many of them sick. Grateful for the help they received, they joined Andersen's church.

In 1849 Gustav Unonius came to Chicago as pastor of the newly organized St. Ansgar's Episcopal Church. When Hasselquist and his party arrived in 1852, Hasselquist was sick and was cared for in the home of the Rev. Mr. Andersen. While a number of Swedes attended Andersen's church, he grieved to see many joining Unonius' church. Therefore, Andersen and many of the Swedes exacted from Hasselquist a promise to come at the earliest date and organize a Swedish Lutheran church. This he did in January of 1853. They also urgently desired that he become their pastor. This he declined, but assisted them to secure through Dr. Fjellstedt in Sweden, the Rev. Erland Carlsson, who arrived from Sweden in August, 1853.

There he began a most fruitful ministry. Of the eighty persons who had been enrolled in the Immanuel Lutheran Church, only a few were left when Carlsson came. As a motto of his ministry the young pastor wrote on the first page of his diary, "Relying upon divine assistance I am determined to declare the truth openly and faith-



Augustana Hospital, pictured above, is one of the largest and best of Chicago's hospitals and an outstanding achievement of the Illinois Conference of the Augustana Synod.

fully, whatever difficulties may be thrown in my way."

Pastor Carlsson was a man of earnest piety, energetic, determined and possessed of a great practical judgment and organizing ability. He won the people's confidence and was unsparing in his efforts to render spiritual and temporal help to the hundreds of immigrants who turned to him. The burdens were especially heavy in years when the dreaded cholera raged. His home was at times a veritable hospital. Chicago was the gateway to the West. Through it passed thousands of immigrants who needed help and direction of every sort. The congregation grew. It outgrew the old church, which the congregation had purchased from the Norwegians. A new beautiful church was built. It was just completed when the Chicago fire in 1871 destroyed it. Only smoking ruins and a heavy debt remained and many of the members were homeless. But with unparalleled faith and loyalty, pastor and people pledged themselves before God to rebuild the temple and to pay their debt. This was done.

Immanuel Church became the mother church to many not only in and about Chicago, but also elsewhere. Carlsson extended his services to Geneva (1853), Rockford (1854), Pecatonica (1857), DeKalb (1858); he also organized the first Augustana churches in Indiana at LaPorte (1857), Attica and Porter (1858). For many, Chicago was only a temporary stopping place. But impressions gained from Pastor Carlsson and the Immanuel Church went with them and bore fruit in distant places where the immigrants found more permanent homes.

In the 1870's Michigan attracted large numbers of Swedish immigrants. The mines and forests offered plenty of work. The mining and lumber camps were not very inviting, however, for the missionaries who ventured into them. Men still living tell of the drinking, the gambling, the fight-

ing that enlivened the little town when the lumberjacks came in from the log camps. But the forests are gone; charred stumps or cultivated fields have taken their place and the little villages have become centers of industry, where churches and schools are found in abundance.

The first church to be organized in Michigan was at Sparta, Kent County. In the early 1850's a group of some ten families had drifted into the woods there and had remained. In 1859 Erland Carlsson visited them, "the first time that they had been gathered for a service and to receive Holy Communion since they came to this country." A congregation was organized in 1866. Farther north, at Ishpeming, in Michigan's Upper Peninsula, a congregation was organized in 1870 and became the mother church for a number of congregations in surrounding towns.

Missionaries pressed through the forests from camp to camp and along the shores of Lake Michigan and congregations were organized at Whitehall (1872), Grand Rapids (1873), Tustin (1874), Ludington (1874), Cadillac (1874), St. Joseph (1875), and Muskegon (1875). During the depression following 1893 Swedes came from Chicago and other places and began fruit farming.



Bethany Lutheran, at Ishpeming, Michigan, was the first of the Synod's churches in the Upper Peninsula and the first in the Superior Conference.

Within the confines of the Illinois Conference, which includes 27 churches in Michigan, 13 in Indiana and others in Wisconsin and Iowa, there are today 159 congregations, two hospitals, four children's homes, three homes for the aged, four other charitable homes, a college and seminary, and the Synod's publishing house and book store, Augustana Book Concern.

From the pioneer parishes in Michigan and Wisconsin, the Superior Conference was formed. It now has 62 congregations. A home for the aged is maintained by the Conference at Marinette, Wisconsin.



A Glorious Country

THIS MINNESOTA is a glorious country, and just the country for northern immigrants —just the country for Scandinavians. What a glorious new Scandinavia might not Minnesota become! Here the Swede would find again his clear, romantic lakes, the plains of Skåne rich in corn, and the valleys of Norrland." Thus wrote Fredrika Bremer in October 1850. It was a prophecy.

The first Swedish settlers in this "New Scandinavia" were three young men, Fernstrom, Roos, and Sandahl, who on October 15, 1850, built a little cabin at Marine (Scandia). A monument, raised in 1900, marks the spot. The first permanent settlement was at Chisago Lake (Center City). Here a party, of which Peter Anderson was a leader, came in September 1851. "Here is plenty room," wrote Anderson, "room for several parishes; the climate is wonderful and healthy."

As the number of settlers grew, the need of a church became urgent. Appeals were made for a pastor, but there was none to send. Preachers of various types came and went. Finally in 1854, Erland Carlsson came and on May 12 organized a congregation, which was served by Eric Norelius that summer, then by P. A. Cederstam. In 1858 C. A. Hedengran was called as pastor. A congre-



Bethany Children's Home at Duluth is one of the Minnesota Conference's many institutions of mercy.

gation was organized in Marine also in 1854 and a Scandinavian Lutheran congregation was formed in St. Paul on May 6, 1854, but for some years made little progress. The Center City congregation may, therefore, rightly be considered the mother church of the Minnesota Conference.

Immigrants continued to pour into the Minnesota territory and new settlements were formed. The paddle-wheel steamers, loaded with people, cattle, household goods and implements, crept slowly up the Mississippi to St. Paul. From there the various groups treked through the forests or made their way along the rivers. Missionary pastors followed the pioneers, and congregations were formed at Red Wing and Vasa (1855), Cannon Falls and St. Peter (1857), Spring Garden (1858), at Union, Carver County (1858), Taylors Falls (1860). The pioneer pastors, besides those already named, were Beckman and Borén.

The picturesque figure of Peter Carlson and the thrilling story of his "adventures for Christ" has often been presented. The life and labors of Norelius, for over forty years pastor at Vasa, deserve a volume by itself. He served as a home missionary in Indiana and in Minnesota. By his ability as a leader, editor and writer, during a lifetime which spanned the history of the Synod for almost three-quarters of a century, he labored in molding the form and character of the Synod.

When Peter Carlson in 1857 visited Minneapolis, he found there only seven Swedish persons besides the family with whom he stayed. By 1865 the number had increased to fifty. On April 16, 1866, the Augustana Church was organized with twelve communicants. The congregation went through some unhappy experiences until in 1872 C. A. Evald became its pastor. He became the son-in-law of Erland Carlsson and in 1878 also

his successor as pastor of the Immanuel Church in Chicago. The Augustana Church in Minneapolis has been guided by able pastors, C. J. Petri serving the longest term. It has developed a strong missionary spirit, conducts a "colony of mercy" and has become the mother church of a large family of congregations: Bethlehem (1874), Emanuel (1884), St. Paul's (1887) and others. Of the recent congregations organized, Mt. Olivet has attracted the widest attention, because of its many activities and rapid growth.

The settlements along the Minnesota River came into early importance through the labors of Cederstam, Carlson, Hedengran and others. A congregation was organized at St. Peter in 1857; this was followed by four others in 1858: Scandian Grove, East and West Union and Vista. From these settlements came a number of men who played important parts in both Church and State: A. Thorson, Andrew Holt, A. Stomberg, M. Wahlstrom, Henry Benson and others.

In the late fifties a number of pioneers had settled around the lakes west of the "big woods" in what today constitutes Willmar District. Peter Carlson organized a congregation there in 1859. In 1861 Andrew Jackson was ordained as pastor to scattered pioneers in this region. Then came a tragic Indian massacre in 1862 in which eighteen adults and six children were brutally killed and their homes destroyed. A monument at New London tells the story. When the Indians were subdued after the war, settlers returned and congregations were reorganized. Some twenty-three churches are found in this district, of which New London (1859) is the oldest. Others include Tripolis (1868), Mamrelund and Litchfield (1869), Atwater and Svea (1870). Willmar, the largest congregation, has 734 confirmed members.

Many settlements sprang up around Lake Mille Lac and congregations were organized. Brainerd was founded in 1882. The largest in this region is Milaca, with 438 confirmed members. The church at St. Cloud was organized in 1882 by J. D. Nelsenius. Most of the twenty-four congregations in this district are small.

On the Wisconsin side of the St. Croix River many congregations were organized, the oldest ones being Stockholm (Sabylund 1856); Frederick (1870). The largest congregations are at Superior and Ashland.



Luther W. Youngdahl, governor of Minnesota, is an active member of Messiah Lutheran Church, Minneapolis. Governor Youngdahl is a graduate of Gustavus Adolphus College.

Reaching the western border of Minnesota, settlers moved into South Dakota. The first missionary pastors to labor there were S. P. A. Lindahl, O. Siljestrom and Carlson. The Ahlsborg congregation was organized at Elk Point in 1870, Dalesburg, near Vermillion, in 1871, while in North Dakota the first congregation was formed in Bismarck in 1883. In the southern part of Minnesota, East Sveadahl at St. James, was organized in 1870 and West Sveadahl in 1873. In the Cokato District the first congregation, Götaholm, was organized at Watertown in 1858 and the ones at Cokato and Buffalo in 1866.

Cederstam was the first Lutheran pastor to visit Duluth, and he founded a church there in 1870. The city today has eleven Augustana churches. On the western side of the St. Croix River, congregations were organized as early as 1864 at Cambridge, followed by Fish Lake (1867), Rush Point (1870), and North Branch (1874). In the southwestern part of the state, churches were organized at Walnut Grove in 1872, Balaton in 1873, and Worthington in 1876.

The Minnesota Conference, which also includes some churches in Wisconsin and South Dakota,



The Lutheran Home for the Aged at Madrid is maintained by the Iowa Conference.



A coffee party in one of the living rooms of the Iowa Lutheran Home for the Aged.

today can count 318 congregations, a child placement agency, three children's homes, four homes for the aged, one home for invalids, two hospitals, a college, and a Bible school within its borders. Minneapolis is the headquarters of the Synod's president, Dr. P. O. Bersell, and of most of the synodical offices.

In 1883 an indefatigable missionary, L. G. Hocanzon, came into the Red River Valley. This vast valley in northern Minnesota had begun to fill up with settlers, attracted by its good wheat farming opportunities. Congregations were organized at Hallock and Warren in 1881. In other sections of what is now part of the Red River Valley Conference congregations were organized at Alexandria in 1877, Battle Lake in 1871, and Fergus Falls in 1877.

The Red River Valley Conference consists of 87 congregations in Minnesota and 29 in North Dakota. The Conference owns and directs a home for the aged and a children's home at Alexandria, Minnesota, and a hospital at Warren, Minnesota.



Past and present Conference presidents: Dr. C. J. Sodergren, Dr. Emil Swenson and Dr. C. Albert Lund.

Fertile Land

GLOWING LETTERS from Peter Cassel published in Sweden caused many immigrants to come to Iowa. The little community of New Sweden spread to other points—to Munterville-Bergholm (1856) and Swedesburg (1866), where better land gave promise of a prosperous settlement. Ottumwa (1871) also attracted immigrants and soon developed into an important city; coal mines in the region brought some of the immigrants there.

In the Madrid (Swede Point) settlement, begun in 1846, on the Des Moines River, a congregation was organized in 1859. The Dalander family, founders of the community, continued to play an important part in its history.

Stratford (Swede Bend, 1859) was the first Swedish settlement in Webster County, where later the prosperous communities of Dayton (1868) and Gowrie (1871) grew up. The building of railroads brought many immigrants to take up land on the Iowa prairies and gave rise to such communities as Alta (1874), Albert City (1873), Manson (1871) and Pomeroy (1873).

Fort Dodge, formerly an Indian and army post, became the county seat and an important railroad and business center. Its first Lutheran church was organized in 1870. Sioux City, on the Missouri River at the juncture of three states, received added importance as the gateway to South Dakota and the gold fields in the Black Hills. When Des Moines, which in 1847 was only a military post, became the capital of Iowa, it grew rapidly. A Swedish Lutheran church was organized there in

1869. As pioneers in the state, the Swedish immigrants and their descendants have exercised no small part in building up the prosperous Hawkeye state.

With the completion of the Burlington railroad, attention was directed to the excellent farm land along this road in the southwestern part of the state. B. M. Halland, the pastor in Burlington, became interested in the formation of a Swedish colony in western Iowa. Seeking no personal profit but only the welfare of his people, he succeeded in spite of misunderstanding, criticism and many difficulties, in his efforts, and today the prosperous Halland settlement stands as a monument to his foresight. Early congregations were organized in Stanton, Nyman and Hepburn (1870), Creston (1871), Red Oak (1872) and Essex (1876).

For half a century the Iowa Conference maintained a large children's home at Stanton, but the home was closed when changing conditions indicated that the rural home had fulfilled its mission.

In Iowa, where the pioneers found fertile soil and built prosperous communities, most of the 67



The Stanton, Iowa, Mamrelund Church, visible on its hilltop for many miles, registers and welcomes by name a score of strangers who each Sunday come to see the church and to worship in it.



Iowa Lutheran Hospital, Des Moines, has been developed by the Iowa Conference since 1914.







Above—Bethesda Hospital, St. Paul, Minnesota, was opened 66 years ago. It is operated by the Board of Christian Service of the Minnesota Conference.

Left—Moline Lutheran Hospital, founded in 1916, is directed by the Rock Island District of the Illinois Conference.

Below—Trinity Lutheran Hospital of Kansas City, Missouri, is owned by the Kansas Conference. The hospital was established in 1906.



Augustana Synod churches can turn back the pages of their histories to the nineteenth century, only 11 of the congregations having been founded since 1900. The Iowa Conference, which includes one parish in Missouri, supports a home for the aged at Madrid and a large hospital in Des Moines, participates in the Lutheran Welfare Work in Iowa and helps support Augustana College.

Valley Colonies Expand

ON THEIR JOURNEY from New York to the West, immigrants usually came by the water route up the Hudson River, the Erie Canal to Buffalo, and then over the Great Lakes. One group, arriving in 1848, was left penniless in Buffalo, and became scattered. By a strange incident some came into what is today Chandler's Valley, then named Hessel Valley. Hasselquist visited the place in 1853 and a church was organized the next year. To this settlement Jonas Swensson came as pastor in 1856. The colony expanded and resulted in numerous congregations: Jamestown (1856), Mayville and Kane (1870), Warren (1871).

The name of C. O. Hultgren is closely associated with Jamestown. Ordained as pastor of the church, he labored here to the end of his days. He was followed by Julius Lincoln, during whose ministry the present cathedral-like First Church was built.

The New York Conference was organized in 1870, with only three pastors, four congregations and 1,063 members. The work among the immigrants in the mines and mills in western New York, Pennsylvania and Ohio was hard, and the few pastors on these fields often grew discouraged. But their heroic labors have borne fruit. The six districts, Jamestown, Cleveland, Pittsburgh, Williamsport, Wilcox and Warren number today 61 congregations. The name of G. Nelsenius should be remembered as the tireless missionary who organized over thirty congregations and built more than twenty churches.

Church work in the New York metropolitan area, and especially among the descendants of an immigrant population, presented peculiar problems of its own. There the old and the



First Church is the oldest of four Augustana Synod congregations in Jamestown, New York.



The Immigrant and Seamen's Home, New York City.

new met; there the conflict between different cultures was the sharpest. Dr. M. Stolpe as pastor of the Gustavus Adolphus Church represented largely the Swedish cultural background; Pastor Otto H. Bostrom, who recently completed his ministry in New York City, represented the Swedish culture Americanized. Around the oldest churches, Gustavus Adolphus in New York City (1865) and Bethlehem in Brooklyn (1874), a number of other churches have grown up, 20 in New York, 13 in New Jersey, 2 in Pennsylvania.

In Philadelphia, where "Old Swedes' Church," built in 1699, still stands, our Synod has one congregation (organized in 1874). Others are in Baltimore, Maryland (1889), Arlington, Virginia (1945), and in Washington, D. C. (1918).

By 1880 the New York Conference had grown to 11 pastors, 27 congregations, 3,101 communicant members; in 1890 there were 47 pastors and 58 congregations. This was before the organization of the New England Conference.

The 110 Augustana Synod churches of the New York Conference of today are located in eight states, New York, Pennsylvania, New Jersey, Ohio, Maryland, Virginia, Florida and Alabama, and in the District of Columbia. The Conference maintains, in Jamestown and Brooklyn, three homes of charity, including two for the aged and one for children, and shares in supporting Upsala College at East Orange, New Jersey.



Two veterans of a half century of service in the Lutheran Augustana Synod ministry are portrayed at a happy reunion. They are Pastors J. W. Eckman and C. J. Södergren.



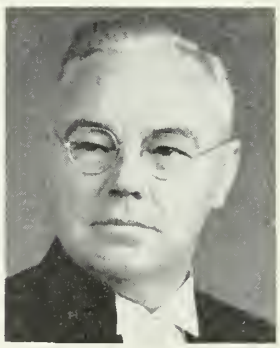
Augustana Church in Washington, D. C., is the spiritual home and reunion place for Augustana Synod people who come to the capital.



Gust Sanborn



Dr. L. B. Benson



John Billdt



Dr. C. A. Hultkrans

Representative of many leaders in charitable work are the above superintendents, past and present, of homes and institutions in the Augustana Synod.

Grateful for their blessings, many members have given generously to help those less fortunate. Such gifts have helped make "the sunset of life" more pleasant for many.



In memory of John and Thilda Jeppson, shown here, funds were given by their son, George Jeppson, to build and maintain a home for the aged at Worcester, Massachusetts.

In Old New England

THE NEW ENGLAND CONFERENCE was until 1912 a part of the New York Conference. The two Conferences are still united in the ownership, control and support of Upsala College.

New England industries, requiring skilled labor, attracted the Swedish immigrants from the beginning of the 1870's. The mother church of the New England Conference is the one at Brockton, Massachusetts, organized in 1867. Through the efforts of the American Minister to Sweden, W. W. Thomas, a Swedish colony and church were organized in New Sweden, Maine, in 1871, with an interesting history all its own.

Many immigrants landed in Boston. The Swedish "Fosterlandsstiftelsen" placed a missionary, C. F. Johanson, formerly of India, there. He served at the Seamen's Mission in Boston and later became pastor of the Emmanuel Lutheran Church in Boston, organized in 1874. The oldest Augustana Synod church in Connecticut is Zion, Portland, Connecticut, organized 1874; and in Rhode Island the First Church in East Greenwich and St. Paul's in Pontiac were founded in 1874. Worcester, Massachusetts, with its many industries offered special inducement for skilled workmen. The First Lutheran Church there was organized in 1881; today Worcester has five Augustana churches. This was the home of John and Thilda Jeppson, through whose generosity and that of their son, was made possible the erection of the New England Conference's comfortable home for the aged located there. First Church, the largest in the Conference, has now united with Calvary and Bethany Churches to form the Trinity Church, which has a confirmed membership in excess of 2,500. In addition, Zion and Emanuel Churches serve respectively the constituency in the northern and southern sections of the city.

Hartford, as the capital of the state, and New Britain, with its many factories, attracted large numbers of immigrants at the turn of the century. First Church, New Britain (1881), has over 1,700 members, while Emanuel, Hartford (1889), has over 1,500. Bethesda Church in New Haven was organized in 1883 and served as the spiritual home of many Augustana men who have been teachers and students at Yale University.

In Rhode Island the churches of Pontiac and East Greenwich were organized in 1874, the earliest of the 14 churches in the Providence District. Gloria Dei in Providence is the largest, with over 1,100 members.

The 84 churches of the New England Conference today are found in Massachusetts, Connecticut, Rhode Island, Maine, New Hampshire and Vermont. The Conference has four thriving institutions, including Upsala College, a children's home, a seamen's home, and a home for the aged.



First Lutheran, at Brockton, Massachusetts, was the first congregation of the New England Conference.

Homesteaders in Nebraska

NEBRASKA, part of the Louisiana Purchase (1803), was in 1850 an unbroken prairie, divided by the Platte River. The eastern portion constitutes good farming land; the rest was, prior to irrigation developments, more or less arid. It was the home of buffalo herds and Indians; then came the larger ranches and the cattle barons; the buffalos were exterminated and the Indians driven into reservations. Omaha was an important trading post, the gateway for the overland trails for the far west. In 1867 Nebraska acquired statehood and, with the completion of the Union Pacific railway, homesteaders began to pour into the state. They built their homes of sod and, despite frequent visitations of grasshoppers and drought, the prairies were turned into fertile fields.

The Rev. S. G. Larson was called in 1868 by the Synod to "make a missionary tour through the western part of Iowa, through Kansas, and, if possible, parts of Nebraska and Missouri, in order to visit the many settlements of Scandinavians, and minister to their spiritual wants." He accepted the call and began his labors in Omaha. He may rightly be called the "pioneer father" in this part of the Synod. Soon others followed: J. S. Benzon, L. P. Ahlquist, Nils Nordling, J. Torell, J. E. Swanbom, E. A. Fogelstrom, J. E. Nordling, S. M. Hill, F. N. Swanberg, C. H. Sodergren, P. J. Brodine, C. F. Sandahl, C. O. Gulleen.

The Immanuel Lutheran Church, Omaha, was started in 1868. Under the leadership of able pastors, the congregation experienced a steady growth. The Salem Church was organized in 1889 and the Zion Church in 1902. The work expanded and in 1903 the Ebenezer Church, Florence, was formed. This was merged in 1915 into the present Trinity Church, and in 1916 the Bethel Church was organized. A congregation at the Deaconess Institute was formed in 1890. The Immanuel Church found itself in an undesirable section of the city and in 1936 merged with Zion to form the Augustana congregation.

A number of Swedish Lutherans from Illinois settled in 1868 around Oakland. Missionary Larson organized a congregation there, the second oldest in the Conference, in 1869. From this center other congregations were formed, including Mead in 1870, Swedesburg and Wahoo in 1883. Luther College was founded at Wahoo the same year. A congregation was begun in Lincoln, the state capital, as early as 1870.

In 1872 some twenty-eight persons, former members of the Varna congregation in Illinois, came to Nebraska and settled in Polk County. Here they built their sod houses and dugouts. They named the place Swede Home. They experienced the usual hardships of pioneer life. In 1878 a devastating prairie fire swept over the community, causing death, injuries and great loss of property. After some difficulties, a congregation was organized in 1873. As the settlement expanded, congregations were organized at Hordville (1880), Newman Grove (1889), and a number of other places. The Rev. J. E. Nordling was pastor at Swede Home for twenty-eight years.



Arthur A. Christenson



K. G. Wm. Dahl



C. A. Lonnquist



Aurora Swanberg

Builders of Bethphage Mission at Axtell, Nebraska.



The miracle of the prairies, Bethphage Mission, at Axtell, Nebraska, was founded on prayer in 1913 and has continued since then, through faith in God's mercy, to receive the financial help it needs to give loving care to helpless and nearly-helpless invalids.

A number of persons from eastern Iowa had been persuaded by land agents to come to Nebraska. They settled in Kearney and Phelps Counties in the "grasshopper year," 1875, living in sod houses and dugouts on their homesteads. In 1876 Bethany Church at Axtell, the first to worship in a sod church, had its beginnings. Bethany became the mother church for others: Holdrege (1877); Fridhem, Funk (1879); Trinity, Axtell; Nazareth, Minden. The remarkable Bethphage Mission is located at Axtell. The Saron Church, Saronville, was organized in 1872.

When a railroad was opened in 1881 between Sioux City, Iowa, and Norfolk, Nebraska, a number of Swedish farmers from Illinois and Iowa bought land in the fertile region in the early 1880's. The Salem congregation at Wakefield was organized by J. Torell in 1883 and became the progenitor of several other congregations: Tabor, Wausa (1885); Concord (1885); Bristow (1894).

Nebraska Conference has three congregations in Wyoming, with the one at Cheyenne, organized in 1884, the largest, and two in South Dakota.

Between 1868 and 1886 there were twenty-nine congregations organized in the Nebraska territory; since then forty-five have been formed. In the course of its history some twenty-five congregations have been dissolved or merged with others.

The congregations west of the Mississippi were organized in 1868 into the West Mississippi Conference, which in 1870 was divided into the Iowa

S. G. Larson founded the first parishes and built the first churches in Nebraska. His life often was threatened by rough frontiersmen.





Lars A. Hocanzon organized 17 congregations in Minnesota, Texas, Montana and Iowa during 49 years of service in the Synod.







Immanuel Deaconess Institute, established at Omaha, Nebraska, in 1890, is a collection of many institutions of mercy on a single site—a training school for deaconesses, a general hospital, an invalid home, a home for the aged, and a children's home. Above is a picture of the Deaconess Home. Dr. Samuel M. Miller, right, is director of the vast institution of 30 buildings and more than 600 employees.

and Kansas Conferences, the latter including also Nebraska, Missouri, and, later, Wyoming and Colorado. As the number of congregations increased, those in Nebraska petitioned to be permitted to organize as a separate conference. After some opposition from Kansas had been overcome, the petition was granted by the Synod in 1886.

The Nebraska Conference now consists of fifty congregations. It has within its borders the Deaconess Institute at Omaha, Luther College, the Bethphage Mission at Axtell and a children's home. The Conference has been characterized by a zeal for foreign missions and has furnished large numbers of missionaries for the various fields.





Some of the buildings of Immanuel Deaconess Institute, Omaha, Nebraska, are shown on this page. Above, the Immanuel Home for the Aged; left, the home for invalids; below, left, Alfred Bloom Hall, an auditorium, and the Immanuel Deaconess Church.







The Oratorio Society of Lindsborg has brought international fame to Bethany College and to Kansas. Lindsborg's "Messiah Chorus" has been the subject of articles in national magazines, and music lovers travel hundreds of miles to hear the chorus, which was organized in 1882, and which has broadcast over nationwide radio hookups.

Colonists Help to Settle Kansas

NEAR LINDSBORG, KANSAS, rises a series of hills called Coronado Heights, revealing the presence of the Spaniards in the section four centuries ago. But the Indians retained undisputed rule for the next three hundred years. About 1822 the first prairie schooners came along the Santa Fe trail. Kansas became a "territory" in 1854 and was admitted to the Union as a state in 1861. Its population then of 8,500 rose to 364,000 by 1869, when the first railroad was built across the state.

Mission work among the Indian tribes had been carried on from about 1820 by Catholics, Presbyterians, and Methodists. The first Lutheran service was held in Leavenworth by the Rev. Josiah B. McAfee. He was helpful in directing the Swedish immigrants into the state about 1868 through contacts with the railroads, which had secured large tracts of land. There was also, of course, free government land, awaiting the settlers.

The first group of Swedes to come to Kansas were those who constituted the "Mariadahl settlement." John A. and N. P. Johnson had come from Sweden in a company of immigrants to Andover and Galesburg, Illinois, in 1852. Hearing of the free land offered in Kansas, these brothers and others, set out in 1856 on the long and lonely trek. With oxen and prairie schooners they traveled along the Mormon trail through Iowa and Missouri to the Blue River Valley, near where Manhattan is today. In honor of the mother of the Johnsons, the place was named Mariadahl (Mary's Valley).

Seeking a pastor, John A. Johnson wrote to Hasselquist, who sent to them the Rev. John Johnson, who was serving the church in Princeton, Illinois. He came and after a stay of some six weeks organized a congregation in 1863. This is the mother church in the Kansas Conference. The pastor described his visit to Kansas in *Hemlandet;* the article, read by many in Illinois, induced many Swedish immigrants to migrate to Kansas, where there was plenty of cheap land.

While Mariadahl was the first, the Smoky Hill River settlement was the largest and most notable of the Swedish immigrants' colonies in Kansas. The first Swede to come, about 1855, was an eccentric person by the name of Carlberg, who lived a hermit life. L. O. Jaderborg, after various adventurous experiences, came to Salina in 1858 or 1859. In the following years a number of small groups arrived from the northern states, stopping at Law-



The Mariadahl Lutheran Church, the mother church in the Kansas Conference, is a pretty, white stone structure and nestles in a lovely valley.

rence, Junction City and other places, picking up work, especially in railroad construction, or settling on claims. Some came to Salina, which then had only two loghouses and a sawmill. Some of the Swedes drifted into the Smoky Hill Valley, liked the looks of the land, went back to Junction City, where the land office was located, and filed claims for 160 acres apiece. In a short time their dugouts were ready.

That was the beginning of Lindsborg. Indians and cowboys roamed over the settlers' first patches of corn; other difficulties had to be faced, but the pioneers persevered, other settlers came, and the colony grew.

The largest influx of settlers in this part of Kansas came through the First Swedish Agricultural Company of McPherson County, a land company organized in Chicago and chartered in 1868. The company contracted with the Union Pacific Railroad Company for 16,000 acres of land for $29,629.00; homestead land was also preempted. The land was sold and settlers came rapidly into the colony. While the company was a commercial enterprise, the organizers contemplated a colony of Christians of the Lutheran faith. High moral standards were to be enforced. The settlement was named "Lindsborg" from the names of the organizers, Lind, Lindgren and Lindahl. The company donated 80 acres of land for a Lutheran church.

A second land company was formed in Galesburg by men who sent a committee to investigate possible locations for colonization. The choice fell on Kansas and in 1869 many came to the Smoky River Valley. The Rev. A. W. Dahlsten, then pastor in Galesburg, who was among those interested in the colonization enterprise, came down to look after the religious needs. He organized congregations in Fremont and Salemsborg. The stream of settlers continued flowing for a number of years into the valley, resulting in many new communities in which congregations were eventually organized.

Some of those congregations have large memberships; from all of them have come men and women who have contributed materially and intellectually to the life of the state and have exerted much influence on its social and political as well as on its religious life.

Western Kansas seemed to offer some opportunity for colonization. A land company was formed in Lindsborg, known as the Southwestern Swedish Colonization Company, sponsored by some of the pastors as well as by leading laymen. A number of people moved into this part of the state, congregations were organized in Page City (1887), in Sharon Springs (1888), Stockholm (1888). The colonies flourished in 1889, but hot winds soon scorched the fields, drought and crop failures discouraged further efforts at colonization with the result that the congregations have remained comparatively small.

One of the leading spirits in the Swedish Colonization Company, organized in Chicago, was John Ferm from Värmland, Sweden. He wrote to friends in his home community, inviting them to come to America to join the company. Among those who responded were Carl R. Carlson, Jan Johnson and N. Anderson and their families. They were "pietists" and friends of Olof Olsson, then pastor in Sunemo, and known as an earnest preacher of the pietistic type. Olsson was at that time very unhappy over the sad spiritual conditions prevailing among both clergy and laity within the State Church and the harsh and hostile attitude toward all who manifested deeper religious experiences. The spiritual revivals, then strong in the province of Värmland, were already beginning to show tendencies toward separation in the formation of "conventicles." There were many thinking of forming a "free Church of true believers." In bidding farewell to emigrants to Kansas, Olsson is reported to have said: "If you find a place in America where the children of God can live in peace and worship God according to their heart's desire, let me know, and I will follow you."

The party arrived in Lindsborg late in 1868. They took Olsson at his word, invited him to come and bring others with him. In accepting the invitation, however, Olsson had in mind not only to serve the group in Kansas, but also to minister to the liberated Negroes, in whose spiritual welfare he had become interested. Olsson brought his family and a company of 250 others. They were not only interested in finding a new home, but also in organizing a church untrammeled by the interference of state control.



Dinner time in the Bethany Home for the Aged at Lindsborg, Kansas.



Exterior views of the buildings of Bethany Home for the Aged.

The Rev. Mr. Olsson and his company arrived in Chicago in 1869. There Olsson met Erland Carlsson and, together with his old schoolmate, the Rev. A. W. Dahlsten, Olsson attended a meeting of the Augustana Synod in Moline, Illinois, where he was welcomed, and at which meeting he preached. From there he went to Kansas and at once became the leader in the steadily growing community.

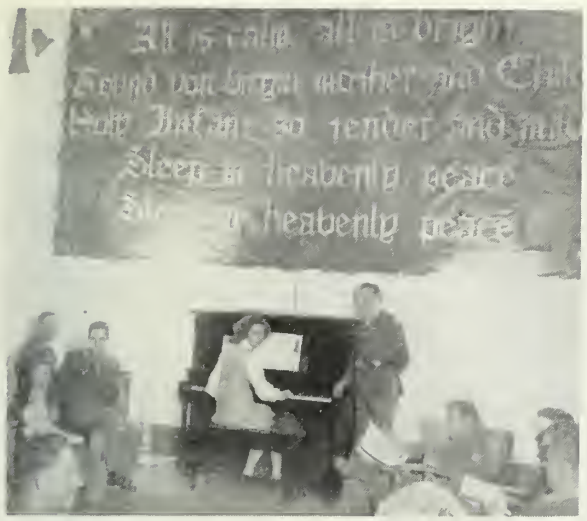
In Kansas, as elsewhere, pioneering meant hardship, sacrifice, disappointments. Life in the dugouts and shacks was primitive. Grasshoppers often destroyed the fruits of much labor. Texas cattle herds often overran the land; there was constant fear of the Indians, who, while ordinarily friendly, had massacred some settlers. To pay for their land the men worked on railway construction, for the Union Pacific and the Santa Fe were pushing their tracks through the state.

But in the midst of the labors and their hardships, their religious interest did not lag. The majority were from Värmland; they were Lutherans, but children of the spiritual revivals that ran through that province. They were one in spirit in desiring freedom from religious and political oppression. They were poor, but they enjoyed, at least, social equality.

On August 19, 1869, the Bethany Church, Lindsborg, was organized. Ideals of a pure church are reflected in the constitution adopted. While the members accepted the Lutheran confession as the rule of faith, they wanted to maintain a friendly relation with those of other Protestant faiths; members were to be received and admitted to the Lord's Supper only after "they have been examined by the pastor and the deacons according to the Word of God concerning a genuine conversion." Even under such discipline, human imperfections creep in, as was manifested when the question of the location of the church was to be settled, an issue which threatened the unity if not the existence of the church. The first church was finally built in 1874 after much controversy. The growth of the congregation made it necessary to rebuild several times in the course of time. Large families were the rule; the Esping family, for example, which received words of congratulations from President Theodore Roosevelt, included fifteen children.

The peace of the church was disturbed also in 1874 by the Waldenstromian schism, to the great sorrow and distress of Pastor Olsson. Many persons left the church, among them some of Pastor Olsson's closest friends of many years. In his effort to stem the movement, Olsson was driven to a re-examination of the Lutheran doctrine of the atonement. His studies attracted the notice of the Synod to him, as a theologian, and prepared the way for his call as professor in the Synod's theological seminary in 1876. With his acceptance of this call, his work in Lindsborg was concluded, but his influence and the fruits of his labors remain.

The name of Carl A. Swensson, who was called to be Dr. Olsson's successor in Lindsborg, has become so intimately associated with Lindsborg, that the two are almost synonymous. Olsson had laid a good foundation, but there were many elements of conflict in the new settlement. A strong personality was needed to direct developments and to achieve unity in the enterprise of community



Christmas Day at a Lutheran Service Center.



Homes for sailors and immigrants were among the early responsibilities of the Augustana Synod. Above is the Lutheran Seamen's Home, East Boston, Massachusetts.

building. Such a personality was found in C. A. Swensson. The eminent gifts of this man, amounting almost to genius, and his prodigious labors and the results achieved have made him a heroic figure in the history of our Church.

About a hundred miles south of Kansas City, Missouri, a Swedish settlement was begun in 1869 on land that had been opened to settlers in 1868. A number of families came there from Farmersville and Knoxville, Illinois. Most of the land had been bought under the impression that it was government land. It turned out, however, that this land had been granted to the railroad. The settlers were therefore compelled, in spite of protests, to buy a second time the land they had already improved. Scourges of grasshoppers were especially severe in 1874 and 1887. Many had to seek work in coal mines near Fort Scott, many miles away. Roads were either non-existent or often impassable.

The first pastor to visit this settlement was the Rev. A. Andreen in 1870. An interesting communication was addressed to the Kansas Conference in 1871 as follows: "We need, we wish, we desire to be visited by pastors, but if this will not avail, we demand it, because we belong to the body of the Swedish Lutheran Church of America, and consider ourselves in no way severed from it, although we are now living in a spiritual desert." The records indicate that a number of pastors made visits here until a congregation was organized January 16, 1872, by the Rev. S. J. Osterberg



Above—The Immanuel Women's Home of Chicago provides rooms and meals for girls and women who otherwise would be without such Christian influence in the big city.

Below—The Augustana Young Women's Home, Minneapolis, Minnesota.



of Kansas City. The church was called "Friends Home," from the Swedish "Wännersborg."

After a hard and sometimes bitter struggle of almost ten years, the congregation was at last established and could worship in a church built by the members' own hands. The congregation has given the Church three pastors and one deaconess.

The Kansas Conference, including a portion of Colorado, has 55 churches, three institutional homes, a hospital at Kansas City, Missouri, and a college, Bethany at Lindsborg, Kansas.

In the Lone Star State

THE AUGUSTANA CHURCHES in the Lone Star State, which now constitute the Texas Conference, were previously part of the Kansas Conference. The Swedes in Texas have, however, an independent history. The beginnings reach back to 1838 and center about S. M. Swensson, and his uncle, Svante Palm, Swedish vice consul, who came to this country about 1844. The former had an adventurous career and amassed a considerable fortune. He was a slave owner, but being opposed to secession, he sold his slaves and fled to Mexico at the outbreak of the Civil War. He managed to save part of his fortune, and at the close of the war, moved to New York and engaged in banking. He was instrumental in bringing a number of Swedes to Texas. After the war Swedes came in large numbers to Texas on "labor contracts." They suffered many hardships in working off the debt for their passage to America.



At Bethel Lutheran Church of Ericksdahl, Texas, Dr. Hugo B. Haterius has been pastor since 1919.

The Synod's attention was called to Texas by a letter from there in 1868. Again in 1873 the need of work among other Swedes in that state was urged. In 1875 S. P. A. Lindahl and L. A. Hocanzon visited Texas and helped to form congregations in Austin and Round Rock. In 1876 the Rev. M. Noyd was ordained as missionary to Texas and served there many years. New Sweden Church at Manor was organized in 1876, followed by Galveston (1892), El Campo (1893), Hutto (1892), Lund (1897). Churches also have been organized in Houston (1898), Fort Worth (1905), Avoca and Dallas (1906).

Of the pastors who have labored on this outpost of the Synod, Dr. J. A. Stamline is the most outstanding. He died in 1928 after serving in Texas for fifty years. Largely through his initiative, Trinity College at Round Rock was organized in 1906, and, although it eventually ceased to be, its mission certainly was not in vain. The Texas Conference has sixteen Augustana Synod congregations and a growing mission field.

Goldseekers Build Churches

IN THE 1870's the discovery of gold brought many goldseekers to Denver, Colorado, a central point in the Rockies. A number of Swedes camped around Golden and there a congregation was organized in 1873. The church building remains, but the congregation has disappeared.

The Mission Committee of the Synod sent pastors, Winquist, Auslund, Rydholm and Lagerman, to visit this territory. A congregation was organized in Denver in 1878. In 1880 John Telleen became pastor there and laid the foundation for future work. Dr. G. A. Brandelle, former Synod president, served there many years. The church at Longmont was organized in 1878; its first stone church is still standing. Other important Synod centers are Greeley, Loveland, and Pueblo.



Ladies' Aid Societies long have been important affiliates of Augustana Synod congregations. Women's groups such as the one above combine spiritual programs with plans for helping to raise money for a new organ, new carpeting, or other church building improvements.

The goldrush of 1849 brought many Swedes to California. Some sold their farms in Illinois and Iowa and followed the trail in oxcarts or on foot to the Pacific Coast. Some returned while others stayed to become the foundation stones of future congregations. Pastors J. Auslund and C. P. Rydholm spent some time on the coast. Peter Carlson came later but found little response to his efforts. It was not until 1882 that a congregation was organized in San Francisco by J. Telleen. Churches organized in the 1880's were San Jose, Oakland, Templeton, Kingsburg, Los Angeles, and Riverside.

The California Conference today includes thirty-five congregations of the Synod and many are growing rapidly as thousands of people move to new homes on the Pacific Coast and as home mission activities expand, not least in and around the great San Francisco Bay area and in other parts of northern, central and southern sunny California.

Peter Carlson may well be called the "apostle" to the Swedes in the great Northwest. The reader has met him before, in Minnesota. In failing health, he planned to go to Colorado to recuperate at an age when many thought his active days were at an end. Then the Synod called him in 1879 to spend a year on the West Coast. The one year grew into many.

Adventurous Swedes had pressed on through forests and over mountains to the Pacific. They were a motley crowd of individualists. By necessity or choice they shared the rough life of the wild West, little troubled by either religion or conventionalities. Their morals and habits were not above reproach. They worked in the forests and sawmills, mines and fisheries, and on small farms. They came from all quarters and were held together only by accidental circumstances and shifted easily from place to place. It was out of this material that the missionary was to build the kingdom of God. Of course, there were also those who felt a hunger for the Word and the sacraments; most of them remembered something of the catechism they had learned back in Sweden.

After an adventurous journey, the first among many to follow, Carlson arrived in Portland, Oregon. Renting a small Episcopal church at $10 a month, Carlson gathered what people he could and after two months was able to organize a congregation, December 28, 1879. Other places visited were Tacoma, Seattle, Vancouver. For Astoria, Oregon, he built the first Augustana church on the West Coast in 1880. By incessant labor and journeys many and in dangers without number, he sought out the Swedes in every place. In Moscow,



First Immanuel Lutheran Church of Portland, Oregon, was the first congregation of the Columbia Conference.

Idaho, he eventually made his home. At the age of 86 years, he was laid to rest in 1909.

To follow Carlson on his missionary journeys would be to write the story of the beginnings of what today constitutes the Columbia Conference. He has himself told this story in his reports in a realistic manner that for drama rivals fiction. He labored long, alone, with patient tenacity and devotion. Eventually other laborers came and the work grew.

In 1880 the Cordelia Church, Lenville, Idaho, was organized and in 1883 a church was built. That same year Dr. E. Norelius came to the West Coast as missionary superintendent for a year, and greatly encouraged the work. In Spokane, a congregation was organized in 1886.

Dr. Erland Carlsson, then president of the Synod, visited the West Coast in 1882. He recommended that the six congregations then existing on the coast form a district. This was done at a meeting in Portland, Oregon, on April 7, 1883, and was known as the West Coast Mission District, under the supervision of the Synodical Mission Board. The newly formed district was divided into a northern and a southern division. In 1888 the district became a conference, which again was divided in 1893 into two conferences: the California and the Columbia. The work has continued to expand on the Pacific Coast and constitutes today one of the Synod's most important mission fields.

In the course of time the picture of the Pacific Coast has changed. Large numbers of former church members from the eastern and middle western states have moved to the coast, either to the larger cities, or to form small colonies in fruit-raising areas.

The Columbia Conference today is composed of 54 congregations in five western states and in Canada. The Conference maintains a hospital in Astoria, Oregon, a hospice in Seattle, and a home for the aged. Emanuel Hospital in Portland stands as a living monument to Augustana Lutheran love and devotion in the great Northwest. Seamen's work has for years been conducted by Augustana Lutherans in Seattle.

In Journeyings and in Perils

THE RED RIVER VALLEY, Superior and Columbia Conferences had their beginnings in the missionary work begun by those who braved the North's blizzards as early as the 1850's.

The pioneer pastors looked upon themselves as missionaries. Their labors were not limited to the particular congregation they served, but extended as far as their strength and traveling conditions permitted, and the congregations were very willing to permit their pastors to bring the Word and sacraments to their countrymen elsewhere. There was little need for rules and regulations. The growing missionary needs were discussed constantly at the conference meetings.

When the Synod was organized in 1860, a mission committee was appointed and Eric Norelius was chosen as a full-time missionary; others

were called for longer or shorter periods to visit the increasing number of settlements. Pastors were requested to spend a month or more on new fields; gifted laymen were licensed to preach. Repeated appeals were sent to pastors in Sweden to "come over and help us" but with meager results.

In 1870 the Augustana Synod realized the need of organizing its mission work more definitely. The task was overwhelming. No fewer than 34 new congregations were received into the Synod that year; there were other fields "whitening unto harvest." But where to find laborers? Dr. Hasselquist was that year in Sweden in the interest of the expanding work. Several candidates came, but more were needed. After serious discussions, important decisions were reached. A fundamental one was that "missions are no longer regarded as a side issue in the program of the Church" to be carried by a few individuals or a society, but are a vital part of the work of the Church itself, fundamental to its very life. "The Church is the true and best missionary society."

The new plan adopted by the Synod provided for a Central Home Mission Board, whose duty it was "to see to it that our widely scattered countrymen are provided with the preaching of the Word and the administration of the sacraments," with the right for this purpose "to call and commission itinerant preachers, catechists and colporteurs." "Each conference of the Synod shall constitute a mission district," the president of which shall represent the central boards and together with two pastors and two laymen, elected by the conference, constitute a conference mission board. The conference shall hold monthly meetings or be divided into smaller mission districts for this purpose when the cause of missions shall be the subject of sermons and discussions. The conferences shall also endeavor to find suitable and qualified men as missionaries and recommend such to the Central Board. The conferences shall also gather funds for missions and benevolent institutions. The congregations shall hold "prayer services for missions once a month" and adopt a "systematic program of benevolences," and "the church council in each congregation shall as far as possible constitute the mission board of the congregation," and "promote the cause of missions by organizing sewing societies, gathering mission funds, and conducting prayer services for missions." These provisions were well calculated to meet the needs.

The Central Mission Board called a number of men to serve in various directions. Thus P. A. Cederstam served in Minnesota, S. P. A. Lindahl made extensive journeys in the West. G. E. Bergren served in New York Conference, S. G. Larson in Kansas and Nebraska, C. P. Rydholm in Colorado, J. Auslund for some time in San Francisco, Peter Carlson in Minnesota, and later in the Pacific Northwest. The individual conferences also called missionaries to labor within their respective territories. G. Nelsenius, for example, worked with great results in the New York Conference, organizing more than thirty congregations.

The plan, however, tended in the direction of decentralization. The conferences were given greater responsibility for their missions. They naturally realized their own great needs and were likely to let these take precedence over those represented by the Central Board, especially as the new plan provided that "the mission board of each conference shall have the right to use more or less of the home mission funds which it collects on its own field." It was usually more, with the result that the Central Board found itself handicapped in its work for lack of sufficient funds. Both in home mission and other activities the conferences became practically district synods. Conference presidents became mission superintendents; field secretaries were employed until finally all that remained for the Central Mission Board were fields that were



Augustana Central Home in Chicago is the headquarters of Inner Mission work of the Illinois Conference. The home provides board and room for 65 guests who seek a Christian home away from home.

outside of conference boundaries, such as the Inter-Mountain Districts, Utah, Alaska, Alabama and Florida.

With the rapid growth of the Synod during the peak of immigration and as long as the missionary spirit animated pastors and people, this plan was probably the most effective. But when immigration practically ceased and congregations began to become more self-centered, missionary interest lagged. Then with the language transition a new missionary problem arose. It became necessary not only to minister to the Americanized children of the pioneers, but also to neighbors of other national extraction. This problem arose first in the Minnesota Conference, and then came into the General Council, a general Lutheran body, organized in 1867, which the Augustana Synod joined in 1870. The plan created considerable complications and ultimately resulted in the formation of the Synod of the Northwest. But the stimulation to take up English home missions was given and in 1908 the Association of English Churches of the Synod was organized with its own field secretary. The process of Americanization, especially after the first World War, was greatly accelerated and in 1936 the association was considered to have fulfilled its purpose and was discontinued.

By 1920 the membership had become almost static. Shifting population with a drift toward the cities caused rural congregations to dwindle and some to dissolve. Few new congregations were organized or new fields occupied. The annual statistics tell the story. The matter became the object of prayer and earnest consideration.

The heroic missionary zeal of the Synod's pioneers and their untiring labors on behalf of their countrymen is an inspiration for those who later have entered into their labors. But their earnest cry for help from the mother church in Sweden was almost fruitless. Even such friends of our Synod as Wieselgren dared not write a pamphlet as a guide for emigrants for fear it might be construed as an endorsement of emigration. While many in Sweden were interested in supporting missions in Asia and Africa, only six ordained men had responded to the call from America, and of those two had returned. The men who offered themselves for service in America and who were trained at the Lutheran Augustana Synod's expense, came mostly from the Ahlberg and Fjellstedt schools for missionaries and colporteurs.

The missionary interest in America was not limited to serving Swedish immigrants. Dr. Olsson had come to America with the intention of doing mission work among the liberated Negroes. And, perhaps inspired by the example of a John Campanius of the Swedes on the Delaware, the Synod was for a number of years in the 1870's interested in taking up mission work among the American Indians. Fields were investigated, negotiations were undertaken, money collected and a missionary called. Two Indian youths were enrolled at Augustana College as possible future missionaries, but the idealistic plan could not be realized.

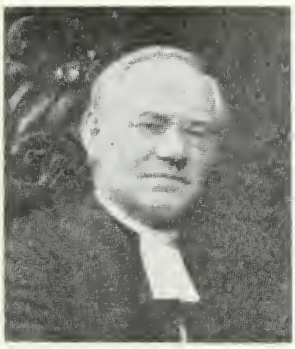
There were nearer tasks at hand. Immigrants at eastern ports were poorly cared for, without spiritual guidance, bewildered, often the prey of unconscionable agents and "runners." Moved by these conditions, pastors in Brooklyn and New York, E. A. Fogelstrom and A. Rodell, did what they could to assist. Similar conditions prevailed in Chicago. Eventually the Synod established an immigrant mission service, with A. B. Lilja in New York and C. A. Landfors in Chicago as missionaries. C. Schuck served the New York home a number of years. A missionary who served well and long in New York is Axel C. H. Helander, now retired from active work.

The work was for a time carried on in connection with the General Council. Efforts to gain assistance for this work from Sweden failed, although the "Fosterlandsstiftelsen" contributed some to this work and to the seamen's mission carried on by C. F. Johansson in Boston. While the mission has passed through many struggles, due to misunderstanding, lack of funds and other causes, it has performed a service which cannot be measured in material or visible results. The hospitality of the seamen's homes, the friendly welcome and kindly helpfulness of the missionaries have been greatly appreciated by thousands.

In the 1850's the Mormons were carrying on propaganda in Scandinavia. Their glowing pictures of America, with free land and other inducements, attracted many. The Mormons' practice of polygamy and hierarchical system of government natur-



Peter Carlson labored 50 years as an Augustana pastor and founded 32 congregations in Minnesota and the far west. Some of his parishes were 620 miles long.



Gustaf Nelsenius established 32 congregations and directed the building of 21 churches in the New York Conference during 31 years of work there.

ally were not mentioned. Sweden had in 1858 passed a law of religious freedom; attempts to prevent the Mormon agents from proselyting would have been construed as an attack on the religious freedom for which Baptists, the liberal press and separatists generally had been fighting. According to the report of the mission board in 1887 "nearly half of the Mormons in Utah had formerly been Lutherans," many of them being Swedes. Upon their arrival, they soon found themselves deluded, but there was little turning back after they once were within the embraces of the Mormon organization.

The official attention of the Synod was called to these unfortunates at a meeting in 1881. On the basis of an investigation made by Telleen in 1882, S. M. Hill was sent as the first missionary to Utah, and he organized a congregation in Salt Lake City. He published a paper called "Sighs of Sodom" to acquaint the Synod with the true condition. He found the field most difficult. A small beginning was made, but as missionaries stayed there for only short periods, progress was slow. J. A. Krantz was called in 1885, and for some years the work was quite promising. A. P. Fors, F. A. Linder, A. P. Martin, P. Peterson, A. Grunberg, P. E. Asler, E. Rydberg, O. A. Elmquist and others labored on this field for longer or shorter periods. The lack of men and means and opposition from the Mormons made the work discouraging. Work was also begun at Ogden, Provo, and other places.

Since the admission of Utah as a state, conditions have greatly changed; but Mormonism is still active. Few Lutherans are recruited, but comparatively few are reclaimed for the Lutheran faith. A slow but steady growth, however, marks the present situation on this outpost of our Synod's mission, now part of the Columbia Conference.

From Utah and elsewhere Swedes came to Idaho in the '70's. Occasional missionary visits were made in 1880 to Idaho Falls, Boise and other places. Peter Peterson was the first missionary in these parts. Congregations were organized in Idaho Falls (1898), Firth (1898), Boise (1906) and Blackfoot (1904).

Montana, as its name implies, is largely mountainous with rich mines. Its largest cities are Butte, Helena, Anaconda, and Great Falls. Swedes and Finns had reached Montana already in the early '80's. The life in mining towns, with no Sunday observance, was usually drab and rough; missionary work was difficult. Norelius visited a camp here in 1882 and found conditions very primitive. "A flour barrel covered with a buffalo hide served as a pulpit, and also as a bunk in which I slept," he wrote.

Peter Carlson preached in Helena in 1885; in the '90's the number of Swedes greatly increased, but not until 1895 was a missionary secured in the person of Augustus G. Olsson, who did not remain long, however. A congregation was organized in Helena in 1895. Some sort of an organization was formed in Butte in 1896. Seven calls were issued by the mission board before one was accepted. C. E. Frisk was in 1900 our only pastor in the state, serving the Helena congregation, without a church. "There is not, according to my knowledge, a single English Lutheran church in Montana. If we now only had a church, we could also serve these, our English speaking brethren in the faith," wrote Pastor Frisk. In Butte the veteran missionary, L. A. Hocanzon, came in 1900 and succeeded in building a church there. He also visited Anaconda, Missoula, and Great Falls, where eventually congregations were established. "There are at least 20,000 Swedes in Montana," reported Hocanzon. "Most of



Worship at the Columbia Conference Home in Seattle, Washington

these are scattered and have no interest in church work."

In 1901 P. A. Fair came to Helena and labored there for some years with good success. In Missoula C. J. Bengston served for some time and was optimistic about its future. Many pastors, L. E. Jones and others, as well as many students have served these fields, which have by no means been easy.

The fifty-four Augustana Synod congregations of Washington, Oregon, British Columbia, Idaho, Utah and Montana are now embraced within the boundaries of the Columbia Conference.

Soon after the Civil War Swedes found their way to sunny Florida. Two brothers, William and Joseph Henschen, experimented with an orange ranch in the early '70's. The oldest colony is Upsala, where land was donated for a "Swedish church" and a congregation organized on a non-denominational basis. Cedarstam reported in 1891 that Upsala had 117 Swedes. A congregation was organized in Pierson in 1884. Later work was started in other places.

In 1896 the field was turned over to the New York Conference, but in 1906 it was returned to the Home Mission Board of the Synod. Since the reorganization of this board in 1938, however, the field is again a part of the New York Conference. There are eight congregations with a membership of about 800.

At the turn of the century, a number of Swedes were caught in the frantic gold rush to Alaska. The Synod commissioned Dr. S. P. A. Lindahl to make a trip to Alaska to investigate its missionary possibilities. Work was begun in Douglas, Juneau and Skagway, but the work made slow progress and was ultimately abandoned.

Forty-six Parishes in Canada

THE VAST STRETCHES of the Dominion of Canada contained immeasurable natural resources, offering opportunities for millions of settlers. Inducement were given by the Canadian government for immigrants of all nationalities to colonize and exploit the vast resources of farms, forests and mines. Since 1880 an increasing number of Swedes have emigrated to Canada, either from Sweden directly, or from the United States, especially from the northern states. They did not settle in larger colonies but scattered over the provinces of Manitoba, Saskatchewan, Alberta and British Columbia. This has made misison work among these scattered groups difficult.

L. A. Hocanzon, the intrepid missionary, visited Canada in 1883 and preached to the Swedes in Winnipeg. In 1885 the Synod decided to take up mission work in Canada and called its first missionary, Svante Udden. In 1886 the Synod relinquished this field to the Minnesota Conference, of which Canada's congregations were a part until they were constituted an independent conference in 1913.

In 1886 land was reserved for Swedish colonization at New Stockholm and Scandinavia. The first Swedish Lutheran congregation was organized in New Stockholm, Sask., October 3, 1889. The following year a congregation was started in Winnipeg, of which Svante Udden became the pastor, the first Swedish Lutheran pastor to settle in Canada.

In order to care for the work on this vast field, L. P. Bergstrom was called in 1907 as missionary superintendent, in which capacity he served for many years. In May, 1913, in the mother church in New Stockholm, the Canada Conference was organized, with Bergstrom as president. The Minnesota Conference sponsored the undertaking through an annual contribution of $5,000.

The work in Canada has suffered from many handicaps: hard winters and difficult travel, congregations small and poor; pastors few and changes frequent, progress slow and discouraging.

The Synod has forty-six parishes in Canada, but only five of the congregations have more than one hundred members. Because of the vastness of the

territory, the Conference is divided into four districts: Alberta, Manitoba, Ontario, and North and South Saskatchewan.

One of the most promising fields for future development is that of Canada. The Augustana Synod has always had to face the difficulty of providing ministerial leadership for its congregations in Canada. Men from the states, trained at Augustana Seminary, are reluctant to become Canadian citizens and, after a few years of service, return south. The need of colleges and a seminary in Canada has long been felt. Cooperation with other Lutheran bodies seemed to offer the only solution. This has now been achieved by association with the Lutheran College and Theological Seminary at Saskatoon, Sask., with Professor Gilbert T. Monson, who is also serving as president of the Canada Conference, representing the Augustana Synod.

At its 1947 convention, held in Kansas City, Missouri, in June, the Synod gave unanimous endorsement to a plan to establish a Lutheran theological seminary on the campus of the University of Saskatchewan, Saskatoon, for the training of pastors for the Canadian ministry. The seminary, which will be built at an estimated cost of $250,000, will be conducted cooperatively by the Lutheran Augustana Synod, the United Lutheran Church in America, and the American Lutheran Church.



The Home Altar.



Pastor S. E. Engstrom is executive director of the Board of Home Missions.



Reorganization of Home Missions

IN THE YEAR 1938 the need for a national rather than a sectional approach to the home mission opportunities demanded attention. Although the idea of a synodical home mission board had been studied for several years previous, this important project was undertaken as the first great step in the administrative reorganization program of the president of the Synod, Dr. P. O. Bersell. Immediately after taking office in 1935, Dr. Bersell began plans for this much-needed reorganization. In the spring of 1938 all but one of the various conferences approved the new plan, and at the synodical meeting of that year the new Board of Home Missions of the Lutheran Augustana Synod was created. A historical statement prepared by Dr. Bersell in 1939 states:

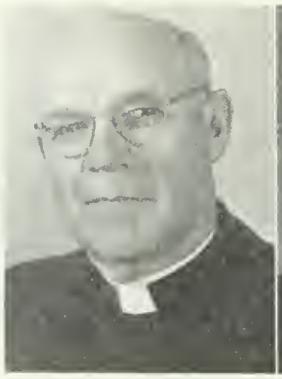
"Our home mission history might be divided into four periods, or four 'opened doors.'

"The Judean Period—During these early years the greatest concern of our Church was for the large contiguous colonies of our own people ('beginning at Jerusalem').

"The Galilean Period—Stretching our hands out a little farther, we tried our best to reach all the Lutheran Swedish immigrants scattered throughout the land. This was our first and great responsibility and opportunity. It is still our peculiar and specific field in the family of Lutheran Churches.

"The Samaritan Period—As the country grew, our Church grew. It now became natural for us to bring into our household of faith those with whom

REGIONAL DIRECTORS



Carl G. Anderson
Minnesota and
Red River Valley



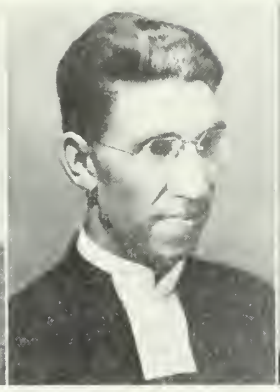
Leslie A. F. Carlson
Kansas, Nebraska,
Texas



Henry J. Hokenson
Columbia



Allan L. Langhoff
California



Anton A. Nelson
Canada



Roswell V. Peterson
New York and
New England



Stanley Sandberg
Illinois, Iowa,
Superior



Thomas W. Wersell
Minnesota and
Red River Valley

we naturally came in contact, in the neighborhood, through personal friendships, intermarriages, and so forth. We became more and more 'cosmopolitan,' or American, in the great 'melting pot.' As yet, however, this program of reaching out to others was more or less incidental.

"The American Period—Now we have come to accept the challenge, 'Go into all the world'—all nations. We apply this to our own nation, people of all nationalities, not forgetting our own peculiar responsibility because of heritage, but reaching out, through a synodwide program of activity, to the great unchurched multitudes in America. Already in our membership a score or more of races are represented by thousands of people."

To meet the expanded opportunities of this American Period, the new Board of Home Missions was created. President Bersell has served as chairman of this board since it was organized. The thirteen Conferences, the Woman's Missionary Society, and special mission projects are all coordinated in one unit so that together we may "approach America for Christ and His Church."

The Rev. S. E. Engstrom, at that time field secretary and director of stewardship of the Iowa Lutheran Conference, was called to be the executive director of the new board and since January 1, 1939, he has served in that capacity.

Seven regional directors make up the staff of field supervisors and administrators. At present this staff consists of Pastors C. G. Anderson, Minnesota-Red River Valley area; Leslie A. F. Carlson, Kansas-Nebraska-Texas; Henry J. Hokenson, Columbia area; Allan L. Langhoff, California; Anton A. Nelson, Canada; Roswell V. Peterson, New England-New York; Stanley Sandberg, Illinois-Iowa-Superior area.

In 1946 an assistant regional director was added in the Minnesota-Red River Valley area and this office is now held by Pastor Thomas W. Wersell.

At the time the Board of Home Missions was



Twenty-nine members of the Board of Home Missions were assembled in Minneapolis when the above picture was taken in 1946.

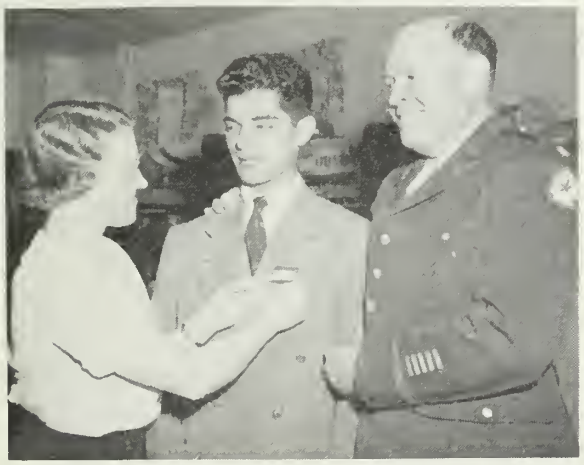
reorganized, 439 congregations petitioned for aid. For 1947, only 252 congregations petitioned for financial aid from the board in order to balance their budgets. Included among the 252 congregations are 40 which have been organized since the establishment of the board. In the last eight years 237 congregations have become self-sustaining by progress, realignment, reorganization, or merger.

The responsibilities and privileges in the field of home missions have increased. Home missions is more than an administrative program involving aid to small congregations. The challenge calls for activity by every congregation in the Synod. The task of home missions today is regarded as including:

Parish evangelism—The program of parish evangelism presents a renewed emphasis on soul-winning, which calls for the enrollment of all lay-members and all congregations, together with all the pastors, in an intensified program of bringing Christ to the unchurched multitudes in America.

Extension—The establishment of new missions will continue to be a responsibility of the Board of Home Missions.

Supervision and administration—The need for guidance, encouragement and assistance will continue to be met through the efforts of the director's staff. Such supervision and administration include not only the regular program of the beneficiary church but the administration of the Church Extension Fund, building projects, community surveys, selecting of church sites, and the like.

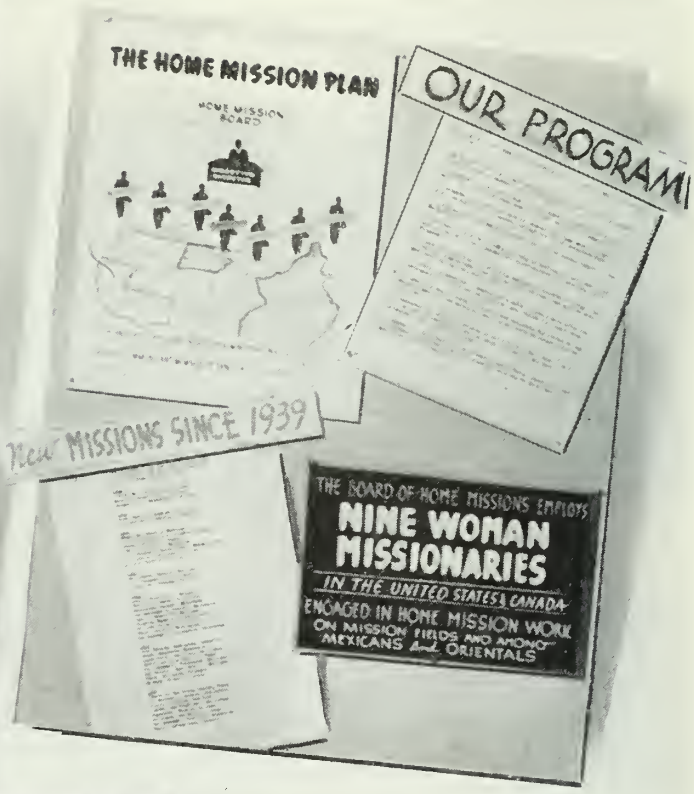


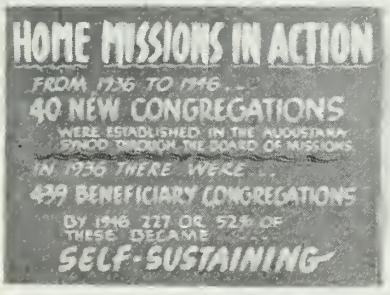
Michael Saavedra, Mexican representative from an Augustana Home Mission field in Bell, California, is welcomed by Chapiain David Ostergren at the 1946 Synodical convention in Duluth.



The committee on Rural Missions: A. D. Mattson, S. E. Engstrom, Emil Swenson, Arnold E. Carlson, C. Emil Bergquist, Carl E. Benander.





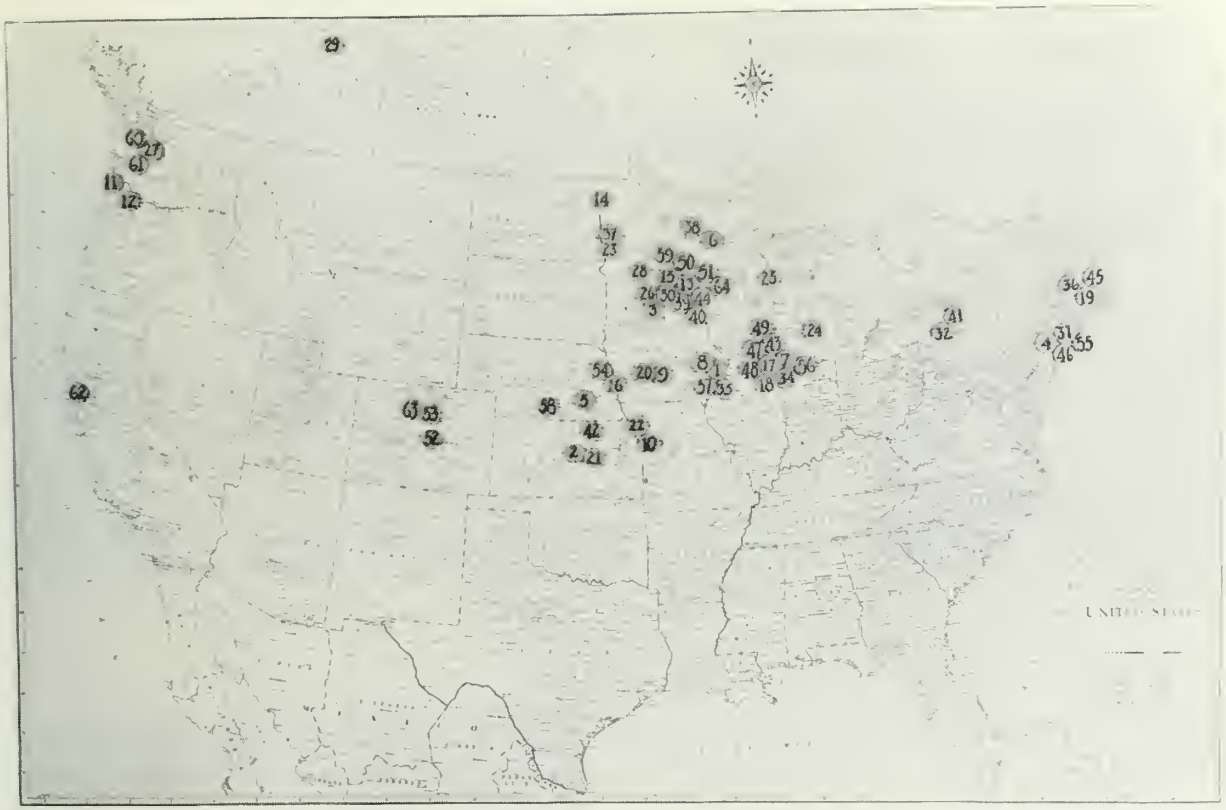




Reproductions of a display showing some of the extensive activities of the Board of Home Missions.







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Locations of Synodical institutions are indicated by numbered disks on the map and are identified below:

Synodical and Conference Institutions

SEMINARY AND COLLEGES

1. Augustana College and Theological Seminary .....Rock Island, Ill.
2. Bethany College .....Lindsborg, Kansas
3. Gustavus Adolphus College .....St. Peter, Minn.
4. Upsala College .....East Orange, N. J.
5. Luther College .....Wahoo, Nebr.

HOSPITALS

6. Ashland General Hospital .....Ashland, Wisconsin
7. Augustana Hospital .....Chicago, Ill.
8. Lutheran Hospital .....Moline, Ill.
9. Iowa Lutheran Hospital .....Des Moines, Iowa
10. Trinity Lutheran Hospital .....Kansas City, Mo.
11. Columbia Hospital .....Astoria, Oregon
12. The Emanuel Hospital .....Portland, Oregon
13. Bethesda Invalid Home .....St. Paul, Minn.
14. Warren Hospital .....Warren, Minn.
15. Bethesda Hospital .....St. Paul, Minn.
16. Immanuel Deaconess Institute .....Omaha, Nebr. (Home for Aged, Deaconess Home, Hospital, Children's Home, Home for Invalids)

HOMES FOR THE AGED

17. Augustana Home for the Aged .....Chicago, Ill.
18. Salem Home for the Aged .....Joliet, Ill.
19. Swedish Lutheran Old People's Home..Worcester, Mass.
20. Iowa Lutheran Home for the Aged .....Madrid, Iowa
21. Bethany Home for the Aged .....Lindsborg, Kansas
22. Salem Home for the Aged .....Kansas City, Mo.
23. Bethany Home for the Aged .....Alexandria, Minn.
24. Lutheran Home for the Aged .....Grand Rapids, Mich.
25. Luther Home for the Aged .....Marinette, Wis.
26. Mankato Lutheran Home .....Mankato, Minn.
27. Columbia Conference Home for the Aged.Seattle, Wash.
28. Bethesda Old People's Home.....Chisago City, Minn.
29. Canada Conference Home for Aged..Wetaskiwin, Alta.
30. Augustana Home for Aged .....Minneapolis, Minn.
31. Augustana Home for the Aged .....Brooklyn, N. Y.
32. The Lutheran Home for Aged .....Jamestown, N. Y.
33. Lakeshore Lutheran Home .....Duluth, Minn.

CHILDREN'S HOMES

34. Lutheran Home for Children .....Joliet, Ill.
35. Lutheran Home for Children and Farm School .....Andover, Ill.
36. Lutheran Children's Home .....Avon, Mass.
37. Bethany Children's Home .....Alexandria, Minn.
38. Bethany Children's Home .....Duluth, Minn.
39. Augustana Children's Home .....Minneapolis, Minn.
40. Vasa Children's Home .....Red Wing, Minn.
41. Gustavus Adolphus Children's Home ..Jamestown, N. Y.
42. Mariadahl Children's Home .....Cleburne, Kansas
43. Augustana Nursery .....Chicago, Ill.
44. Children's Home-Finding and Placing Dept. .....St. Paul, Minn.

IMMIGRANT AND SEAMEN'S MISSIONS

45. The Lutheran Seamen's Home .....East Boston, Mass.
46. Immigrant and Seamen's Home .....New York, N. Y.

HOSPICES

47. Immanuel Woman's Home .....Chicago, Ill.
48. Augustana Lutheran Mission Home .....Chicago, Ill.
49. Augustana Central Home .....Chicago, Ill.
50. Augustana Mission Colony .....Minneapolis, Minn.
51. Augustana Young Women's Home ..Minneapolis, Minn.
52. Lutheran Hospice .....Colorado Springs, Colo.
53. Augustana Lutheran Home .....Denver, Colo.
54. Augustana Lutheran Women's Home ..Omaha, Nebraska
55. Lutheran Home for Young Women.....New York, N. Y.
56. Augustana Inner Mission of Chicago .....Chicago, Ill.

PUBLICATION HOUSE

57. Augustana Book Concern .....Rock Island, Ill.

INDEPENDENT INSTITUTIONS

58. Bethphage Inner Mission .....Axtell, Nebraska
59. Lutheran Bible Institute .....Minneapolis, Minn.
60. Lutheran Compass Mission .....Seattle, Wash.
61. Lutheran Welfare Society .....Tacoma, Washington
62. Salem Lutheran Home for the Aged ....Oakland, Calif.
63. Swedish National Sanatorium ....Englewood (Denver), Colo.
64. The Zion Society for Israel .....Minneapolis, Minn.

Intersynodical Relationships

ONE OF THE GREAT ADVANTAGES of a synodical home mission board is its ability to engage in cooperative relations with the other Lutheran bodies. The Lutheran Home Missions Council of America, which had existed for many years, was superseded by the Division of American Missions of the National Lutheran Council in the fall of 1942. Pastor S. E. Engstrom was the first chairman, serving until 1946. This Division of American Missions includes in its membership the executive directors of home missions in the eight Lutheran general bodies of the Council. Under the division are twenty-nine regional home mission committees supervising a like number of territories in the United States and Canada.

Through the activities of the Division and its regional committees, the general bodies of the National Lutheran Council are pledged to avoid any further duplication of effort and to endeavor to overcome existing duplication wherever possible. The establishment of a new mission by one of the participating bodies now requires the approval of the Regional Committee involved. Once that approval has been given, no other general body in the Council will, by agreement, establish a competitive or an overlapping program.

The Division of American Missions made an excellent record during the war in conducting a defense industry area ministry. On behalf of the participating bodies, the Division sponsored a spiritual ministry in all of the strategic war industry areas of the country.

The Division will have as part of its structure various departments. One of these is now established and is known as the "Department for the Christian Approach to the Jewish People." The bringing of the Gospel to the people of Israel is one of the great responsibilities of the Church of Christ. Since April 1, 1947, the Lutheran Church of America has had its first co-ordinated, church-directed program for this purpose.

Undoubtedly the next department that will be established will be the "Department of Special Missions" in which all the missionary work among special racial groups, such as Negroes, migrants, Mexicans, Orientals, will be coordinated.



In a schoolhouse on Superior Street, Chicago, the first classes of Augustana College and Theological Seminary were held in 1860.



Augustana Seminary students of 1862 in Chicago.

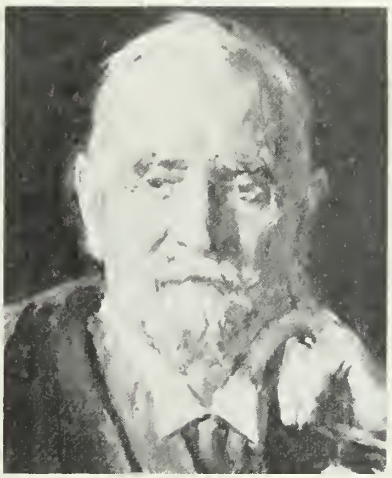


The main building of Augustana College during its Paxton period, 1863-1875. This building was called "Valhalla" by the students.

Presidents of Augustana College and Theological Seminary



CONRAD BERGENDOFF
Since 1935



GUSTAV A. ANDREEN
1901—1934



OLOF OLSSON
1891—1900

Higher Education

IT HAS OFTEN BEEN SAID, sometimes tritely, that Lutheranism was born in a university. Luther was a professor at Wittenberg when he wrote his famous ninety-five theses. He pleaded for education for the common man in order that he may become an intelligent Christian and free from spiritual bondage. This also called for an educated ministry.

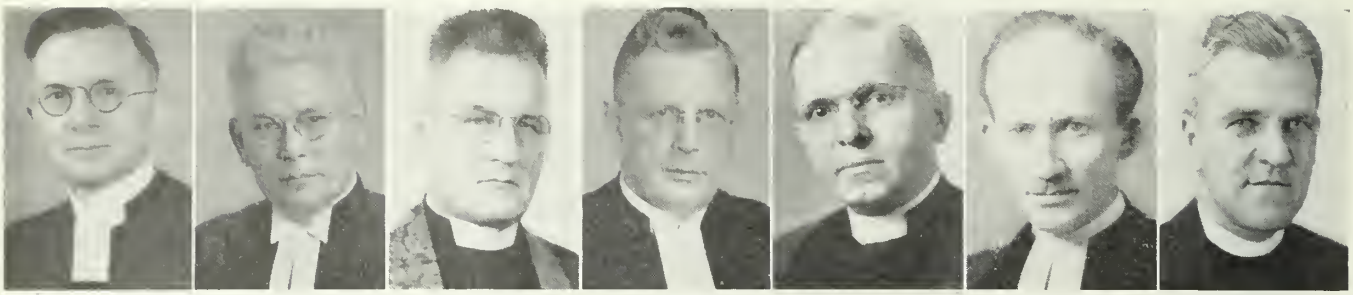
The first pastors of the Augustana Synod were university trained men. The Church of Sweden has from earliest times been the fostering mother of education. With the growing need for pastors to minister to the immigrants, the pioneers looked to the mother country for spiritual leaders. Failing of adequate response, the pioneers realized the necessity of educating their own pastors.

Already in 1850 contact was made with Capital University, Columbus, Ohio, belonging to the Synod of Ohio. The first theological student of the Augustana Synod, Eric Norelius, was educated there in 1851–1855. The Synod's first venture in higher education was to establish a Scandinavian professorship in connection with the State University of Illinois at Springfield, Illinois. This institution was partly owned and controlled by the Synod of Northern Illinois, with which the first churches of the Augustana Synod were affiliated. The institution hardly measured up to its rather pretentious name, but the name is at least significant as to the ideals and high standards for ministerial training that were in the minds of its founders. The student body was made up of at least four national elements: American, German, Swedish and Norwegian. Dr. L. P. Esbjorn was elected Scandinavian professor and served from 1858 to 1860. With so many divergent elements, it was hardly to be expected that perfect harmony would



Augustana College architects planned five buildings such as this one for the ultimate campus. The first classroom building and professors' apartment house, above, later became a men's dormitory and cafeteria. After 60 years of use, it was razed in 1935.

Augustana Seminary Professors



Eric H. Wahlstrom Carl A. Anderson A. D. Mattson Carl G. Carlfelt Hjalmar W. Johnson G. Everett Arden **Paul M. Lindberg**

prevail. When eventually the doctrinal divergence became acute, a split became inevitable. This occurred in March 1860, when Esbjorn and the Scandinavian students left Springfield for Chicago, where instruction was continued in a schoolhouse of the Immanuel Lutheran Church.

At a conference of the Scandinavian churches held in Chicago April 28, 1860, the action of Esbjorn was upheld and the following resolutions adopted: "(1) That we, Scandinavian pastors and congregations who have hitherto been united with the Evangelical Lutheran Synod of Northern Illinois, herewith peacefully withdraw from our churchly union with said Synod, and (2) that we hereby decide to meet on Tuesday, the 5th of next June in the Norwegian Evangelical Lutheran Church in Clinton, Rock County, Wisconsin, in order to organize a synod." A committee was appointed "to prepare a plan regarding our professorship and the establishment of our own schools." This committee reported at the June meeting that "while our Scandinavian professor, Dr. L. P. Esbjorn, has relinquished his position as professor at Springfield, our professorship has not thereby been discontinued, but simply been transferred to our institution; consequently, we hereby declare and appoint said L. P. Esbjorn as Scandinavian and theological professor at Augustana Seminary in Chicago."

The Rev. O. C. T. Andrén, then pastor in Moline, was selected to make a visit to Sweden and there solicit help for the new institution. He succeeded well in his mission, in spite of coolness on the part of the higher ecclesiastical authorities. Two annual collections in all the churches of Sweden were granted, amounting to some $12,000, besides some 5,000 volumes donated from the royal library and by others.

Esbjorn, with little help, carried on the work at the seminary in Chicago. In the meantime, much attention was given to the problem of a permanent location of the institution. A number of land offers and colonization projects were investigated. Finally a proposition from the Illinois Central railroad was accepted and the school moved to Paxton, Illinois, in 1863. Owing to ill health and personal disappointments, Esbjorn returned in 1863 to Sweden, where he died in 1870. Like a Moses he had led his people through the first pioneer years. From then on a Joshua in the person of T. N. Hasselquist, who had already proved his ability, became the leader.

The institution remained at Paxton for twelve years. The faculty was increased with the growing number of students. The management and spirit were quite patriarchal, conditions primitive, and life simple. The emphasis was religious and the main aim to prepare men for the ministry, while



Augustana Seminary graduates in 1879.



Above—The Augustana Seminary chapel, as seen from the lower terrace of Augustana College. Not shown are the seminary classroom building and the seminary dormitory, which is attached to the chapel by a cloistered walk. The bell tower, foreground, is a duplicate of a typical "klockstapel" in Sweden.

Below—Andreen Hall, college men's dormitory, on the fourth and highest terrace of the campus.





Old Main, completed in 1889, is the second oldest of the 15 buildings on Augustana's 50-acre campus. From its dome the Mississippi Valley sections of the quad-cities—Rock Island, Moline and East Moline, Illinois, and Davenport, Iowa—are visible. The college is in the geographical center of a metropolitan area of 200,000 population.

the goal of a college of the American pattern was ever in sight. The great need for pastors made a low minimum requirement for ordination necessary at the beginning. Through contacts in Sweden, a number of students who had received preparatory training at Ahlberg's and Fjellstedt's schools were received. In 1868 a Norwegian professor was added to the faculty. The Norwegian students, however, were in the minority. For this and other reasons the Norwegians withdrew in 1869 and started a seminary of their own, and in 1870 the Danish-Norwegian Augustana Synod was organized.

The location at Paxton did not prove satisfactory. It was not central to the larger Swedish settlements; hopes for a large colony and financial return through the sale of land did not materialize. After again considering various proposals, the Synod chose a new site for the school in Rock Island, Illinois, and the first buildings were erected there in 1875.

Upon Esbjorn's leaving for Sweden in 1863, Hasselquist had to assume the guidance of Augustana Seminary and College. In the meantime, efforts were made to secure some schoolman from Sweden. Thus P. P. Waldenstrom was called in



The Augustana College gymnasium was built in 1917. At the right is an outdoor bulletin board on the walk leading to beautiful Denkmann Memorial Library. The 1,304 students in the College of Liberal Arts in 1947 came from 30 states and six foreign countries.

1862 and P. A. Ahlberg in 1875. S. L. Bring and O. C. T. Andrén were also called. As all of these declined, Hasselquist was continued in office until his death in 1891. Upon his death Dr. Olof Olsson was elected president; he also died in office, in 1900. Dr. Gustav A. Andreen served as president from 1901 to 1935, when Dr. Conrad Bergendoff succeeded him.

The first graduation class from the college was that of 1877. The school has had a constant growth and enjoyed the confidence of its constituency, who repeatedly have manifested their loyalty, providing the institution with means, buildings and equipment to carry on its work. While ministerial training was its prime aim, this became more exclusively the function of the theological seminary as the college and other departments developed more and more in line with other liberal arts colleges in America.

The second school of higher education to arise within the Synod was Gustavus Adolphus College, St. Peter, Minnesota. As it was deemed necessary to organize the Minnesota Conference in 1858, so it soon became desirable to have a school within the Conference, partly for the training of school



Elaborate floats entered by sororities, fraternities, independent groups and classes parade at the college homecoming festivals in October. The above float memorialized the late President G. A. Andreen.



Above is a tentative architect's sketch of the entrance to a proposed Augustana music and fine arts hall and auditorium. The cities of Rock Island, Moline, East Moline and Davenport—the quad-cities—have contributed $400,000 toward a $750,000 fund for a metropolitan community auditorium on the Augustana campus.



Because the Augustana College enrollment now exceeds 2,000, more dormitories are urgently needed. Above is an architect's sketch of a proposed enlargement (left half of picture) of the present Andreen Hall for men.

Below—An enlarged library and archives building has been planned as part of the Augustana Seminary group of buildings.





St. Ansgars

Elementarſkola i Minneſota.

En redogörelſe

för

deſs uppkomſt och närvarande ſtändpunkt;

På uppdrag af Minnesotakonferensen

författad

af

E. Norelius.

Tryckt hos A. C. J. de Reuter,
Red. Jularb. 36, 1874

St. Ansgar's Academy was the forerunner of Gustavus Adolphus College in Minnesota. Above is a reproduction of a St. Ansgar's Academy bulletin of 1874.

teachers and partly to prepare prospective candidates for the theological seminary. Eric Norelius was the prime mover in these undertakings. A beginning was made in 1862–63 when some eleven young men were instructed by him at Red Wing, Minnesota. In 1863 the Minnesota Conference decided to establish "Minnesota Elementar Skola" at East Union in Carver County, and elected Andrew Jackson president. Its first building was a log church, remodeled into school rooms and living quarters. The name was changed in 1867 to St. Ansgar's Academy. Its relation to the Augustana Synod was recognized through the securing of its authorization and rendering to this body an annual report, thus in effect placing it on a par with Augustana College, although it was under direct control of the Minnesota Conference. The school days at St. Ansgar's Academy were filled with hardships that only an enthusiasm born of Christian faith was able to endure.

It soon became evident that East Union was not the proper place for the growing school. While many reasons pointed toward the Twin Cities as the logical location for the school, the financial offer at St. Peter, through the efforts of Anders Thorson, an influential layman, was accepted by the Conference and the institution under its new name, Gustavus Adolphus College, was moved to St. Peter in 1876.



Old Main, built in 1875, is held in affection by students and alumni of Gustavus Adolphus College, St. Peter, Minnesota.



Above—Beauty on the campus: four coeds of Gustavus Adolphus College.

Below—Uhler Hall, built in 1929, at the left, and the gymnasium, 1921, right.



Disappointed because of the removal of the school from East Union, a small group carried on a private school there until 1885, and others, disappointed because the school was not located in Minneapolis, continued to agitate for a reversal of the conference decision. While these efforts were renewed later, Gustavus Adolphus College has remained at St. Peter, and developed into one of the leading colleges in Minnesota. Andrew Jackson was followed by J. P. Nyquist as president. He was succeeded in 1881 by Matthias Wahlstrom. P. A. Mattson served until 1915, when he was followed by O. J. Johnson, 1915–1943, Walter A. Lunden 1943–44, and Edgar M. Carlson, since 1944. A complete four-year college course has been offered since 1889.

The hope for a school in the Twin Cities did not die. In 1889 a number of interested persons started the Emanuel Academy, which was closed, however, in 1894. Ten years later the Minnesota Conference authorized a committee to take "steps to start a school (in the Twin Cities) as soon as means can be secured," and in October 1904 Minnesota College was opened with twenty-seven students. The following year property was bought and buildings erected. E. O. Stone, P. M. Magnuson, and Joshua Larson served as acting presidents until 1907, when Frank Nelson was elected president of the institution. Through shifting fortunes it carried on until in 1930, when it was closed by action of the Minnesota Conference.

On November 10, 1883, the 400th anniversary of Martin Luther's birth, the first building of Luther College, at Wahoo, Nebraska, was dedicated. This school, now belonging to the Nebraska Conference, a "Reformation Jubilee child," was conceived in the minds of a number of pastors and laymen in Saunders County. When Nebraska separated from the Kansas Conference in 1885, Luther College became a conference institution. It had behind it able men such as E. A. Fogelstrom, J. Torrell, M. Noyd, its first president (1883–1887), J. E. Nordling, S. M. Hill (1887–1902); laymen



A monument to the memory of the man for whom the college was named has a place on the Gustavus Adolphus campus.

Gustavus Adolphus College Presidents Since 1876



Edgar M. Carlson
Since 1944



Walter A. Lunden
1943—1944



O. J. Johnson
1911—1942



P. A. Mattson
1904—1911



Matthias Wahlstrom
1881—1904



J. P. Nyquist
1876—1881





Rundstrom Hall, a women's dormitory, at Gustavus Adolphus College.

such as Johannes Olson, its first treasurer, who also pledged the first $200 for a school building. O. J. Johnson was president from 1902 to 1913. Dr. A. T. Seashore served as president from 1915 to his death in 1934. Professor Paul M. Lindberg served from 1935 to 1942, when he was succeeded by Floyd E. Lauersen. As a junior college, Luther has served its constituency and the Synod well; it has maintained high ideals and a Christian spirit with a strong missionary emphasis.





Two buildings of modernistic design have been planned for Gustavus Adolphus College. Above is an architect's drawing of the proposed library and below is a design for a science hall.





Views from the campus of Luther College, Wahoo, Nebraska. Above, the main classroom building; left, A. T. Seashore, president, 1915-1934; right, Paul M. Lindberg, president from 1935 to 1942, and Floyd E. Lauersen, president since 1942; below, a representative group of Luther College students.







The list of defunct educational institutions of our Synod is tragically long. One might be tempted to say of their sponsors that they had more zeal than wisdom. Much money and energy have undoubtedly been wasted, measured by material standards; but who shall say that these abortive efforts were not productive of spiritual gains?

When a school was started in the Red River Valley at Fergus Falls, Minnesota, in 1888, it was given the name Hope Academy. It was turned over to the Alexandria and Red River Valley districts of the conference in 1892. It was well named, for it was more a hope than a reality and in 1896 it ceased to be.

Lund Academy, Melby, Minnesota, begun in 1897, suffered the same fate in 1899.

Northwestern College, fathered by S. J. Kronberg and J. Moody in 1901, fared somewhat better. It was located at Fergus Falls and, while intended to serve our churches in the Red River Valley, it was owned by a corporation. Buildings and equipment of considerable value were acquired and strenuous efforts made to keep the school alive. It was finally compelled to give up the struggle.

Another school, North Star College, begun in 1908 for the purpose of serving "the young people of our beloved church in the great northwestern section of Minnesota as well as the northeastern section of Dakota and central Canada," was located in Warren, Minnesota. North Star College was owned by a corporation and received support from the Red River Valley Conference until 1930, when support was withdrawn. It was soon compelled to close its doors.

In 1906 the Swedish Lutherans in Texas, then a part of the Kansas Conference, felt the need of an institution of learning and organized Trinity College at Round Rock. It continued until 1929, when the undertaking was abandoned for lack of funds. A similar venture was started by J. Jesperson, for many years manager of Augustana College, Rock Island, who secured the endorsement of the Columbia Conference in 1907 for Coeur d'Alene College at Coeur d'Alene, Idaho. Jesperson was a man of much ability and an optimistic faith. But after some years, the school had to be abandoned.



All five colleges owned and supported by members of the Lutheran Augustana Synod contribute some of their men graduates annually to Augustana Seminary, where college graduates receive four years of theological training. Above is a picture of the chancel in the seminary chapel.

Another school casualty, begun in Chicago in 1893, was the Martin Luther College, which was, however, shortlived, closing its doors in 1895.

Having long felt the need of a school that could serve the rapidly growing churches on the East Coast and inspired by the celebration of the 300th anniversary of the Diet of Uppsala, a group of men from the New York Conference founded Upsala College in October 1893. It was cradled in the old Bethlehem Church, Brooklyn, and later moved to better quarters in the St. Paul's Church, formerly an orphanage.

Accepting an offer of land at Kenilworth, New Jersey, the school was moved to this place in 1898 and buildings were erected. The location proved unsatisfactory, however, and in 1924 the institution purchased a set of buildings and land at East Orange, New Jersey, at a time when Upsala College, after years of "growing pains," had reached a degree of maturity and stability providing bright promise for the future. The institution was guided during its infancy and youth by L. H. Beck, a man of outstanding scholarship and unselfish devotion. He has been followed in the presidency by Peter Froeberg, C. G. Erickson and Evald B. Lawson, its present head.

Starting as an "Institute of Learning," Upsala



Upsala College at East Orange, New Jersey, is a "homelike" place of beauty. Above, Old Main; at the right, Upsala's historic bell.

became a full-fledged college in 1902. Serving youth of a later generation of immigrants, it has sought in its thoroughly American curriculum, to preserve not only the Swedish heritage, in part through the Gustaf V professorship of Swedish language and literature, but also to advance the Christian ideal in the American scene. In spite of the fact that it draws a considerable percentage of its large enrollment from other racial backgrounds, it, nevertheless, stands as a beacon light of the Lutheran faith on the East Coast. Now the largest college in point of enrollment in the Augustana Synod, Upsala possesses among its treasures one of the finest Lincolniana collections in the country. Its cultural impact in the arts, not least so in music, and sciences is noteworthy.

When the town of Lindsborg, Kansas, was laid out in 1871, a provision was made that 160 acres be set aside for "church and school purposes." The first pastor, Olof Olsson, planned a preparatory school for teachers. Carl A. Swensson, who became Olsson's successor in 1879, was a man of more ambitious plans. Endorsed by the pastors of the Smoky Hill District, Bethany Academy was begun in 1881 with J. A. Udden, later one of the nation's foremost geologists, as teacher and one student. The enrollment rose, however, to twenty-seven the first year. A school building was bought in 1882 and placed upon ground donated by the congregation. A board of directors was elected and E. Nelander chosen as president.

In 1884 the Kansas Conference adopted the school. The following year the name was changed to Bethany Normal Institute. The name again was changed, in 1886, to Bethany College. In 1891 Bethany had developed into a complete college with a number of other departments. New buildings were needed, money was scarce, but the optimistic faith and dynamic personality of Swensson were usually able to obtain the needed funds. While generous sums were given by C. A. Smith

Upsala College Presidents



Evald B. Lawson
1938—



L. H. Beck
1893-1911



Peter Froeberg
1913-1920



C. G. Ericksor
1920-1936



Some of the Upsala College buildings were formerly large residences, a fact which lends charm to the campus. Above is Kenbrook Hall.

An architect's plan for the new Upsala College chapel is shown below.





Fredrika Bremer Hall, above, is named in memory of a Swedish author who wrote, 95 years ago, of her travels in America.





Bethany College's Old Main behind a statue of its founder, Dr. C. A. Swensson, is shown in the top photo and also below as seen through a tree-bowered approach.

and other persons of wealth, it was the devotion and the sacrifice which Swensson inspired in the people of the community and the conference that gave the greatest support to his daring ventures. The school has been in an unusual way the child of faith, prayer and sacrifice. Swensson's death in 1904 caused profound sorrow in wide circles. Would the school long survive its founder? Its development under Ernst F. Pihlblad's presidency gives the answer. Emory Lindquist is now its able president.

The Messiah Chorus has given Bethany international renown. Inspired by hearing the great oratorio in Crystal Palace in London in 1879, Dr. Olsson ventured to render it at Augustana College in 1880. Here Dr. Swensson received the inspiration and in 1882 the Messiah was given at Bethany for the first time. The story of this musical Oberammergau in America reads like a romance. From this cultural center on the Kansas prairies has also gone forth the art works of Birger Sandzen, rugged interpretations in brilliant colors, and etchings of the Rockies and the Southwest.

Outwardly the relations between Mother Augustana and the daughter colleges may not always

have been harmonious. The polemics in news and church papers of the day are not always edifying. But the real cause of this was not so much personal jealousies as conflict of policies. Some favored one central institution, while others believed that conference schools would better serve the Church. It was another phase of the tension between centralization and decentralization. As the Conference schools grew, the cost of their upkeep seemed often to be at the expense of the central institution. Repeated efforts were made to sever Augustana College from the seminary, making the latter the one common institution, while turning Augustana College over to the Conferences that had no schools of their own.

Although earlier proposals for separation failed, the Synod at its 1947 convention adopted a constitutional change which makes Augustana Seminary and Augustana College separate institutions, each with its own administrative officers and board of directors. The seminary will remain an obligation of the Synod as a whole, while the college



The library of Bethany College, owned and supported by the Kansas Conference of the Synod.

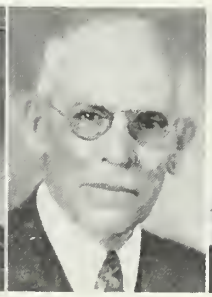
Right—Present and past presidents of Bethany.



Emory Lindquist
1942—



Carl Swensson
1892-1904



Ernst F. Pihlblad
1904-1941



Edward Melan
1882-1889

Below—Presser Hall, the music building, and the campus bell tower (inset) at Bethany College.



presumably will come under the special jurisdiction of the Illinois, Iowa and Superior Conferences. Those three conferences have for several years contributed the total amount for the support of the college. The college and seminary, however, will continue to share the same campus in Rock Island, even though they have separate administrations and charters.

An effort at unification of the Synod's higher education was begun in 1886 by an appointed committee. Its aim was to establish uniformity of policy and courses within the respective schools and establish some sort of correlation between them. Such objectives are now sought by the Augustana Synod's Commission on Higher Education.

Among the cooperative educational projects of the Synod is notably Pacific Lutheran College, Parkland, Washington. This West Coast college is supported jointly by Evangelical, American and Augustana Lutheran Churches. Cooperative efforts also extend to Texas Lutheran College at Seguin, Texas.

Religious work has been undertaken by the Augustana Synod among Lutheran students in non-Lutheran schools. Realizing the duty of the Church toward its members on all college campuses, the Augustana Synod joined the United Lutheran Church in the support of pastors giving part-time service at a number of universities. In 1930 the American Lutheran Conference made this type of work a special part of its program. Cooperation with the U. L. C. A. was established.

The Luther League Council cooperates with the Lutheran Student Association of America, both having similar aims—namely: "To promote the conservation and development of the Christian faith of Lutheran students at institutions of higher learning other than those owned and operated by the Church and to win non-Christian students in such centers for Christ."

The Lutheran Students Association, organized into thirteen regions, maintains chapters also at Lutheran colleges. The association has conducted, since 1936, a number of successful Ashrams for more intensive study and spiritual growth.

In 1944 both the American Lutheran Conference and the United Lutheran Church, on recommendations of their respective boards, decided to transfer the Lutheran service work at universities to the National Lutheran Council. The Council accepted the offer in 1945 and placed the work under a Commission on Student Service headed by Dr. Morris Wee of the Evangelical Lutheran Church and Dr. Ruth C. Wick of the Augustana Synod, assistant executive director.



Above—Augustana College students of 70 years ago organized a band, although some folks thought instrumental playing was sin.



Left—Modern students talk to Carl Sandburg, poet and biographer, as he inspects Upsala College's excellent Abraham Lincoln collection.



Sunday schools were organized as early as 1850 in the churches of the Augustana Synod.

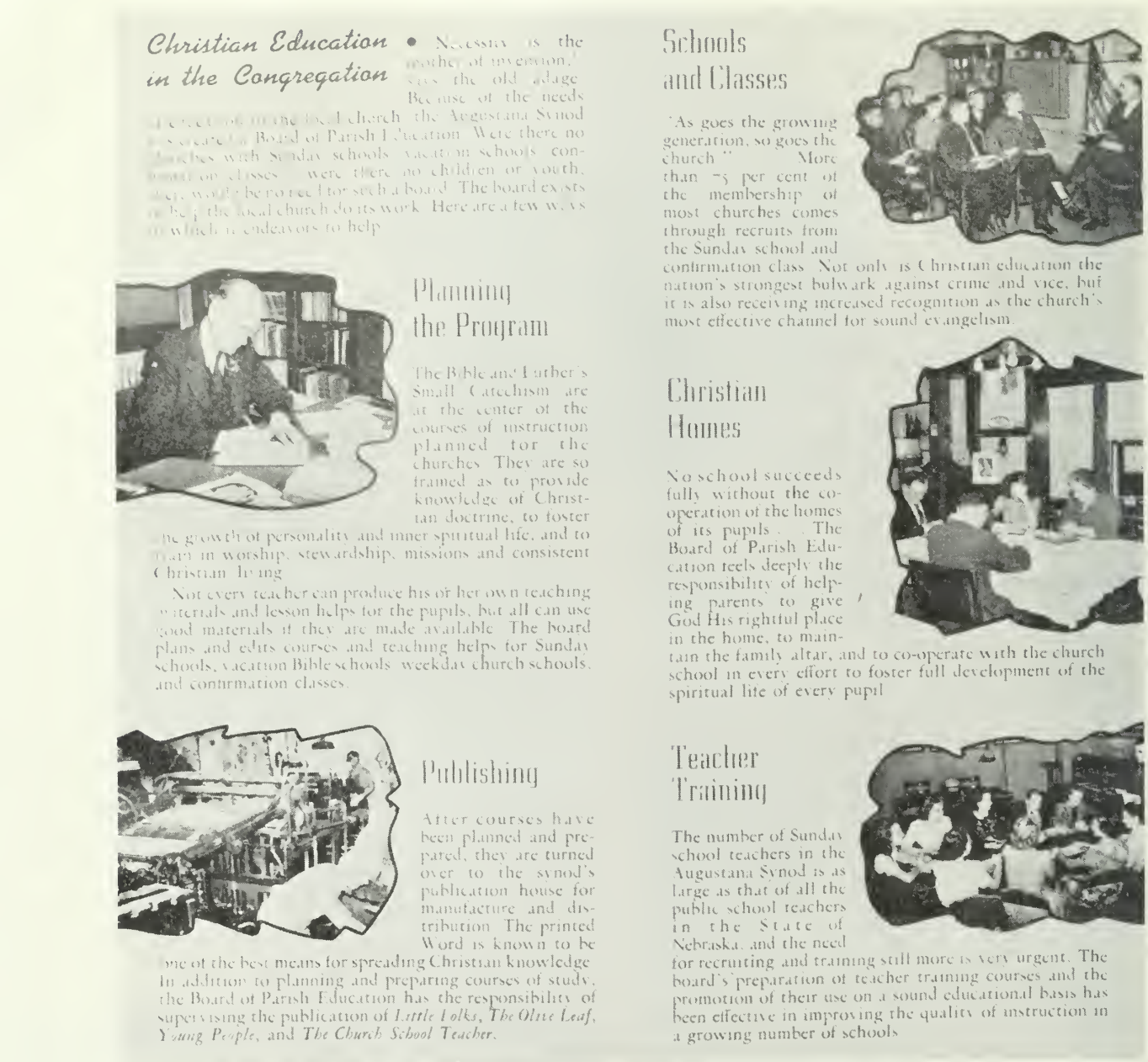
Parish Education

THE PROBLEM OF EDUCATING their children properly, especially in Christianity, presented itself to the pioneers at the very beginning. Parents did the best they could in the home with the help of catechism and Bible history and such devotional books as they had brought with them. The public school was slow in reaching the frontiers. The Sunday school had reached Sweden from England and America, but mostly through Reformed and separatistic sources and the idea did not at first appeal to the Lutherans. The parochial school as developed among the Roman Catholics and the German Lutherans seemed preferable. But Esbjorn reported as early as May 1850 to the American Home Missionary Society, "Sunday schools have been organized in Andover and Galesburg and are promising." But he found it difficult to secure teachers. In January 1853, the Mississippi and Chicago Conferences urged the congregations to "establish Sunday schools, singing classes according to Dean Dillner's system, and Bible classes." But, in January 1854, the joint conference called attention to the fact that "the Romanists are most actively engaged in providing for the religious training of children and are endeavoring in all our large cities and towns to wrest portions of public funds from their common use to themselves" and therefore expressed the opinion that even if home worship became more common and the instruction of children in them better cared for, and even if "district" and "free" schools and Sunday schools were common, there is and still would be a great need of Christian folk-schools, parochial schools or Christian day schools.



Dr. J. Vincent Nordgren served as Synodical Director of Parish Education 1931-1947.

It was this ideal and the training of teachers for such schools that prompted the Minnesota Conference to resolve in 1862 that "whereas the need of school teachers in our congregations is so pressing that we can no longer endure it," Norelius is requested "to assume the duty of instructing such young men as the congregations may send to him," resulting in Ansgar Academy and eventually in Gustavus Adolphus College. However, the lack of teachers, the unwillingness or inability of parents to bear the expense and the coming of "the white



Some of the work of the Board of Parish Education has been explained in a pamphlet, from which a page is reproduced.

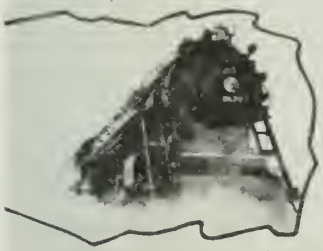
school house" even to the frontier made the realization of this ideal impossible except to a limited degree.

The religious instruction of the children outside of the home came to depend more and more upon the Sunday school, vacation Bible school and the confirmation school. The latter was the topic for discussion already in 1853, when the conviction was expressed that "catechization and confirmation are churchly usages which we would not give up at any price; an opportune means not only to furnish youth with a systematic knowledge of the Christian faith but also to awaken and revive in them a spiritual life and consciousness of church membership."

That the Sunday school has furnished a valu-

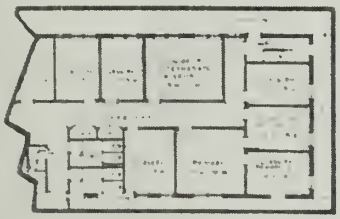
Reaching the Field

Personal visits from staff members or other representatives of the Board of Parish Education bring to churches or groups of churches information and guidance that meet a practical need. These contacts with local churches also serve to acquaint representatives of the board with the needs and practical problems of the entire field.



Promotional activity is also carried on through the sending out of specially prepared tracts, folders, and other guidance materials as well as through a steady stream of direct correspondence. Night and day the trains and planes are carrying communications back and forth concerning countless details of the great task of reaching every person with Christian teaching. The co-operation of Conference Commissions on Parish Education is of great value in helping the board to carry on its work.

Building and Equipment



Most churches in the Augustana Synod have a beautiful sanctuary for worship and a suitable hall for fellowship, but only a few have adequate rooms and equipment for their educational work. Many, however, are planning to provide something better after the war. The Board of Parish Education stands ready to help churches contemplating such building by assisting them to analyze their needs and offering suggestions in line with best educational procedures and trends in construction.

Additional activities of the Board of Parish Education are explained, above.



A few of the publications of the Board of Parish Education make an attractive display.



Train up a child in the way he should go and in his old age he will not depart from it.

able opportunity for Christian lay service and that deep spiritual influences have been received is, of course, undeniable. But it has also suffered from many weaknesses. Good will often has served as a substitute for ability to teach. Teaching materials were meager and methods were practically nonexistent. Eventually, graded lessons were introduced. The English language became predominant, making greater and more suitable materials available.

In 1920 the office of Synod Sunday School Secretary, later Director of Parish Education, was established, first filled by Dr. George A. Fahlund and since 1931 by Dr. J. Vincent Nordgren. In 1924



Summer Bible schools once combined the study of Christianity and the Swedish language. In the last 20 years new highs in enrollment in the summer parochial schools have been reached.



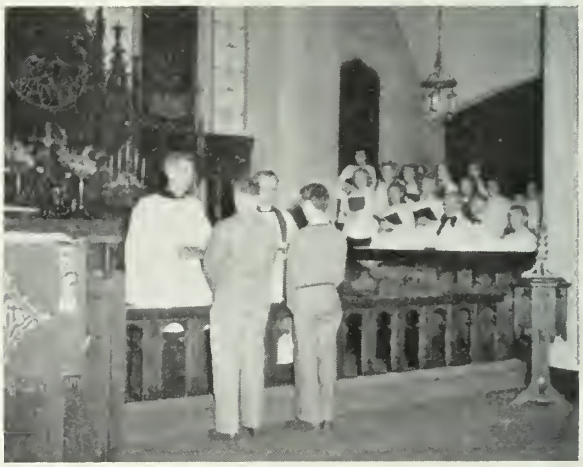
Vacation Bible schools and Sunday schools have new textbooks and new methods which make most children eager to attend.

a Board of Christian Education and Literature was elected; in 1943 it was reorganized into the Board of Parish Education. The task has been to furnish needed textbooks, Sunday school papers, and other materials for an efficient church school, to publish teachers' helps and methods and to conduct study groups and seminars for Sunday school teachers. In response to a general desire for greater unity among Lutherans and to avoid unwarranted duplication of teaching materials, the Augustana Synod is at present cooperating with the United Lutheran Church of America, and the American Lutheran Church in producing a course of Sunday school texts known as the *Christian Growth Series.*

While the daily parochial school did not take root in our Synod as it did among the German Lutherans, especially the Missourians, the vacation Bible school, first carried on mostly in Swedish, reached a peak in 1903 with 21,900 pupils, dropped to 8,622 in 1922, and has since rallied, with the use of the English language, to a new high. Students as well as other qualified persons serve as teachers and the results are quite satisfactory. Whatever weakness from an educational point of view may adhere to vacation and Sunday schools, they serve to prepare the way for the more thorough instruction of the catechetical classes, which is the "sheet anchor" in our system of Christian education.



The Augustana Synod, the United Lutheran and the American Lutheran Churches are cooperating in producing the "Christian Growth Series" of texts for Sunday schools.



Children's choirs, special services for young people, and the use of young men as acolytes and ushers draw boys and girls closer to God in His temples.



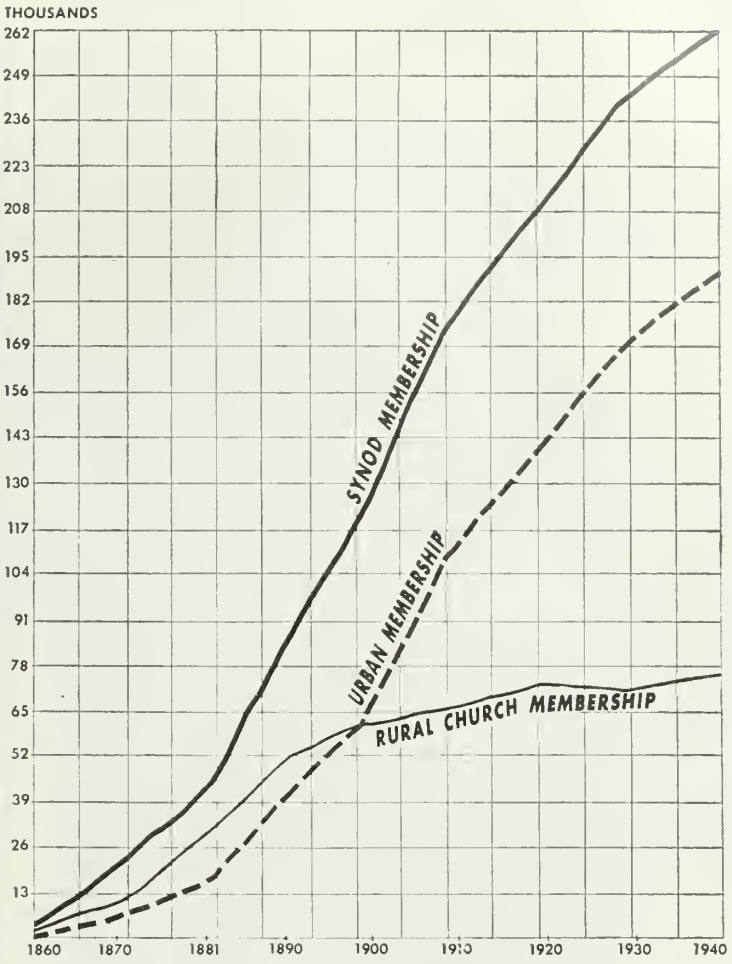
From Cradle Roll department to the age of 15, when they are confirmed after a year of intensive study on week days and Sundays, girls and boys are prepared to become communicant members of their church



The Board of Parish Education. Seated, Gladys Peterson, John Helmer Olson, president, Ruth C. Wick, secretary, J. Vincent Nordgren; standing, Victor E. Beck, Arthur O. Arnold, Wilbert E. Benson, D. Verner Swanson, R. L. Fredstrom, Paul M. Lindberg, treasurer.



Parish evangelism teams visited districts of the Lutheran Augustana Synod in October 1946, to promote programs of soul-winning in local congregations. The Board of Home Missions and the Board of Parish Education cooperated in the venture. An intensive follow-up in the fall of 1948 is planned as a part of the Centennial year observance.



Growth of the Augustana Synod in communicant members is illustrated by the above graph. City churches have grown more rapidly than the rural churches since 1900 as the nation's population has become preponderantly urban.

In many quarters there has arisen a movement for religious instruction in connection with the public schools, but on so-called "released time." In so far as this is an acknowledgment of the insufficiency of education without religion, it should be welcomed; but it cannot relieve the Church from the duty of teaching its children the fundamental doctrines of its confessional faith. A Church that emphasizes the doctrine of the priesthood of all believers must also be zealous to give its adults as well as its children such insight into the Word of God and understanding of present-day life as to make each ready to give a good answer for the faith that is in him.



Leaders of Parish and Christian Higher Education: Dr. Conrad Bergendoff, Dr. J. Vincent Nordgren, Dr. Gould Wickey.



Vasa Children's Home at Red Wing, Minnesota, grew from the early work of Eric Norelius and "Aunt Brita" in 1865.



Above—The Augustana Nursery, Chicago, provided shelter and care for 86 babies last year. Twenty children were placed in good Christian homes.

Below—Bethany Children's Home of the Red River Valley Conference at Alexandria, Minnesota.



Children's Homes

THE FIRST APPEAL came from orphans. Often cholera took away the parents, leaving the children homeless. A number were sent to Passavant's Orphanage at Zelienople, Pennsylvania, to which the Scandinavians made contributions. In 1865 Norelius found four little waifs on the streets of Red Wing, Minnesota, whom he took to Vasa and housed in the church basement in care of good "Aunt Brita." This was the beginning of the first orphanage. The Minnesota Conference assumed charge of it in 1876. Though destroyed by a tornado in 1879 and by fire in 1899, it has lived on, and today is endowed by generous gifts made possible by such individuals as Professor and Mrs. Alexander P. Anderson. In Jesus' name, Vasa Children's Home continues to serve the fatherless and motherless.

Through the influence of Dr. A. W. Passavant, the Synod decided in 1863 to establish an orphans' home and school farm at Paxton, Illinois. Land was secured and money gathered, but for various reasons the orphanage eventually was opened in Swedona in 1867, instead of Paxton, with Mr. and



The Augustana Children's Home in Minneapolis is another of the 60 institutions of mercy within the Synod.



The Mariadahl Children's Home at Cleburne, Kansas, was founded in 1879.

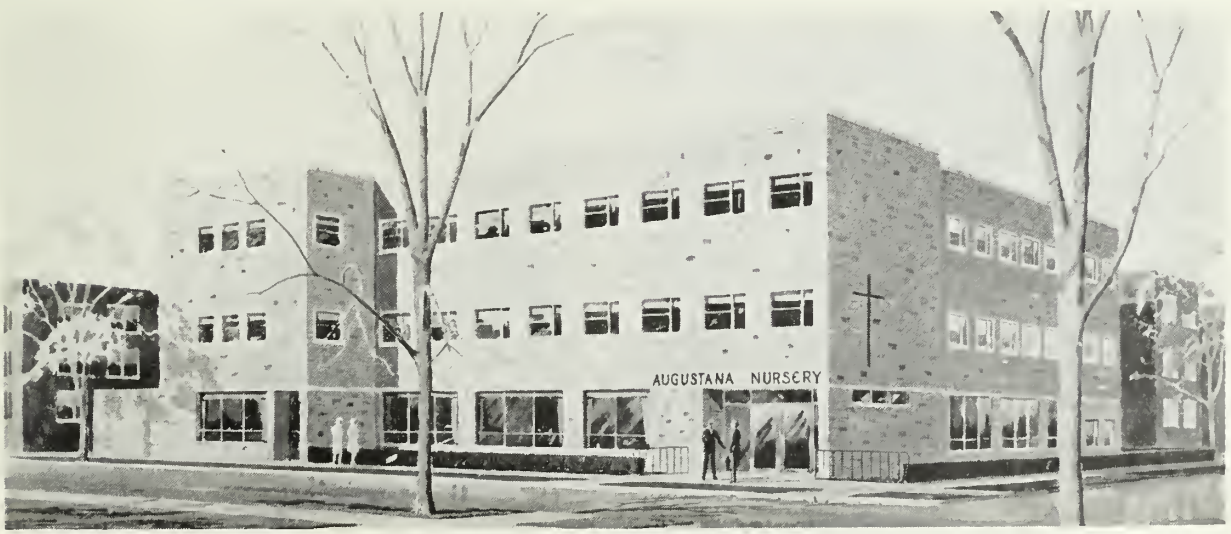


Above—Children's welfare services have increased within recent years. Pictured here is the headquarters of the Child Placing Department, St. Paul, Minnesota.

Mrs. S. P. Lindell in charge. Through the efforts of the Rev. Jonas Swensson, a farm was bought in 1870 in Andover, which now became the home of the institution. It later was turned over to the Illinois Conference.

Through the efforts of Dr. O. Olsson and the Rev. A. W. Dahlsten, land for an orphans' home was donated by the Union Pacific Railroad in Fremont, Kansas, in 1875. A children's home was opened at Mariadahl, Kansas, in 1880. The Rev. B. M. Halland sought to obtain a similar concession in 1870 from the Burlington and Missouri River Railroad in Stanton, Iowa, but was not successful. A tract of land was purchased, however,

Below—Since the establishment of the Augustana Nursery in Chicago in 1917, more than sixteen hundred infants have been given shelter and care. The Augustana Inner Mission, which maintains the nursery, plans to erect the building sketched here.



and an orphanage opened by the Iowa Conference in 1881. For more than half a century this home carried on a blessed work before it was discontinued.

In 1886 the New York Conference established a children's home at Jamestown, New York. The Illinois Conference decided in 1886 to open a second home and industrial school. This was located in Joliet, Illinois. A children's home was opened at the Immanuel Deaconess Institute, Omaha, Nebraska, by the Rev. E. A. Fogelstrom in 1901. Since the home at Jamestown, New York, being located in the western part of the Conference, could not serve well all the churches in the New England states, a children's home was opened in Avon, Massachusetts, in 1907. In 1916 the Minnesota Conference established an orphanage in Duluth, Minnesota, and in the same year another home was started in Alexandria, Minnesota, in the Red River Valley. The Mission Association of the Augustana Church, Minneapolis, has maintained a children's home since 1896 in connection with its Colony of Mercy and in 1917 the Inner Mission of the Illinois Conference established a Nursery for Infants in Chicago.

Much excellent and needed work is now being done within the Synod in child placement and in children's welfare service. Increasing emphasis on staff and facilities is noticed throughout the whole Church.

Each year the 12 children's homes in the Synod will care for about seven hundred boys and girls, and will place more than two hundred in Christian private homes.



The Lutheran Children's Home at Avon, Massachusetts, was opened in 1907. It is operated by Lutheran Social Service, Inc., of the New England Conference.



Comfort the Sick

THE STREAM OF IMMIGRANTS passing through Chicago in the 1860's carried with it much sickness and suffering. The ravages of cholera were especially severe. The Rev. Erland Carlsson was overwhelmed with ministering to the sick and his home was like a hospital. By the help of that great philanthropist, Dr. Passavant, and some Christian women, a hospital, primitive indeed, was opened in 1865. This was, however, destroyed in the Chicago fire in 1871, and not until 1882, and then through the inspiration of Olof Olsson, was the interest for a hospital revived among our people in Chicago. After much delay a hospital was eventually opened in Dr. Erland Carlsson's home in 1884. This was the beginning of the Augustana Hospital. Its growth has been continuous, with new buildings added from time to time. It ranks today as one of the largest and best hospitals in Chicago. Dr. L. G. Abrahamson served as chairman of its board over 50 years. D. M. Wahlstrom served for many years as superintendent. Its present head is T. E. Erickson.

While the men in the Illinois Conference were considering plans for a hospital, the men in Minnesota also were busy and through the energetic work of the Rev. A. P. Montan, encouraged by Passavant, property was secured at Lake Como and the Bethesda Hospital was opened in 1882, under

the auspices of the Tabitha Society. Financial embarrassment and lack of interest compelled the hospital to close its doors in 1883. In 1891 interest was revived, and the Rev. C. A. Hultkrans was called as superintendent. Through his efforts it became possible in 1892 to reopen the hospital in St. Paul. Since then the hospital has had a steady growth. Dr. L. B. Benson has had a large share in this noteworthy ministry of mercy for the past quarter century.

Dr. E. A. Fogelstrom occupies a unique place in the history of our Synod. It was he who introduced the feminine diaconate among us. As pastor of the Immanuel Church in Omaha, he was impressed, through visits among sick, with the need of a hospital. Passavant already in 1849 had established a deaconess institute in Pittsburgh on the plan of Fliedner's Kaiserwerth, Germany. On a visit to the Augustana Synod in 1864, Dr. Passavant made an impressive speech on the office of the female diaconate. Not until 1887, however, did the first fruits of this plea appear when Fogelstrom could send Bothilda Swenson to the Mary Drexel Deaconess Motherhouse in Philadelphia and later to Stockholm to prepare herself for this new calling.

"The Evangelical Immanuel Association of Mercy" was formed by Fogelstrom and a few friends in 1888. The Immanuel Hospital was built in 1890. Through personal sacrifice and perseverance, against much opposition and misunderstanding Fogelstrom carried on; the institution grew, the number of deaconesses increased, new avenues of service were opened, the vision of one man was



This hospital is one of the many institutions of mercy on the grounds of the Immanuel Deaconess Institute, Omaha, Nebraska.

gradually shared by many and in 1903 the Synod took over the institution. Since then this work of mercy has branched out in many directions. Immanuel Institute is a complex organization with a working staff of 500 persons, housed in nineteen buildings with an expenditure of over $600 per day. As superintendent, Fogelstrom was followed in 1907 by P. M. Lindberg, in 1920 by E. G. Chinlund, and in 1946 by Samuel M. Miller.

From this time on the number of hospitals increased, their usefulness was realized more clearly, money was available, and more freely given for charitable purposes. A hospital was begun in Warren, Minnesota, in the Red River Valley, in 1905. Trinity Hospital, Kansas City, Missouri, was opened within the Kansas Conference in 1906.

On the West Coast, at Portland, Oregon, a group of interested pastors and laymen established in 1912 the Emanuel Hospital, which since has been owned and controlled by the Emanuel Hospital Charity Association of the Portland District of the Columbia Conference. It was at first in

Columbia Hospital in Astoria, Oregon, was established 20 years ago. It is owned and operated by the Columbia Conference.



The hospital at Warren, Minnesota, is owned and maintained by the Red River Valley Conference. It was opened in 1905.





The 112 students in the nurses' training school of Lutheran Hospital, Moline, Illinois, live in the fine old mansion known as Seven Acres. The student nurses came this year from 13 different states.



Below—Emanuel Hospital, Portland, Oregon, has grown rapidly in its 35 years. Now the largest hospital in the Synod, it has 425 beds for patients and 508 employees.



charge of deaconesses but has since, to meet the growing need, established a school of nursing. The names of C. J. Renhard, David Lofgren, A. M. Green, C. A. Morland, W. W. Hendrickson, and Paul R. Hanson are closely associated with this growing institution, which is now the largest hospital in the Augustana Synod.

In 1914 the Iowa Conference established the Iowa Lutheran Hospital in Des Moines, Iowa, and in 1916 the Rock Island District of the Illinois Conference started the Lutheran Hospital at Moline. These, like most institutions of this character, had to face financial difficulties in the beginning, but are now well established and enjoy well-deserved patronage. In 1927 a hospital at Astoria, Oregon, already in operation, was offered to the Columbia Conference. After much hesitation and persuasion it was finally accepted under the name Columbia Hospital. It proved, however, to be a heavy undertaking for a small conference and financial difficulties arose. Timely assistance by the Synod saved the situation and gradually the hospital has won the confidence and support of doctors and public.

The most recent addition to the chain of ten hospitals in the Synod is Trinity Hospital in Ashland, Wisconsin. It was taken over by the Minnesota Conference in 1946.



Typical hospital scenes and nurses are pictured here.

The ten hospitals within the Augustana Synod treated 58,682 patients last year. The ten properties and equipment have an aggregate valuation of $7,048,800. Gifts from congregations and individuals to the hospitals totaled $89,000 in 1946, a representative year.

The Church has more than a mere humanitarian interest in establishing hospitals. Its objectives are primarily spiritual. Hence, at all these institutions a regular chaplaincy service is maintained. In line with modern trends, this service is given a new emphasis that promises a larger measure of blessing to both patients and the Church.



Below—Trinity Hospital, Ashland, Wisconsin, operated by the Minnesota Conference.







Ease and comfort in Christian surroundings are provided for guests at homes for the aged. A gardener has beautified the grounds of this Augustana Home for the Aged in Chicago.

Homes for the Aged

HOMES FOR THE AGED were late in being established in the Synod. The immigrants were generally young when they came, and the aged were cared for in their own homes or the homes of their children. Perhaps the idea of an "old people's home" was too closely associated with a "poor farm" or "fattighus." Besides, the early communities were mostly rural, where living conditions were not crowded and where old people may be usefully occupied.

Gradually, however, the need for homes for the care of the aged was felt. While these homes offered a refuge for the poor, they are not to be considered as strictly charity, nor do they relieve the children from the obligation to their parents. Under modern conditions these homes offer to the well-to-do as well as those of small means comforts and care that make the evening of their lives peaceful and secure.



Top—Home for the Aged at Mankato, Minn. Ida E. Grinager is matron.

In circle—Salem Home for the Aged, Kansas City, Mo. Mrs. Ida L. Hedeen is superintendent.

The first home of this kind was established by the Minnesota Conference in 1904 at Chisago City. It was organized under the hospital board and is known as the Bethesda Home. In 1906 the Iowa Conference decided to establish a home for the aged at Madrid, Iowa, on a tract of land donated by the St. John's Lutheran Church of that place.



Columbia Conference Home for the Aged, Seattle, Wash. The Rev. L. E. Jones, superintendent.



Lutheran Old People's Home, Worcester, Mass. Sister Lillie Carlson is the matron.



Bethany Home for the Aged is located at Alexandria, Minnesota. Miss Ebba Anderson is matron.



In Jamestown, New York, is the Lutheran Home for the Aged, Sister Marie Nelson matron.

The Salem Home of the Illinois Conference was built at Joliet, Illinois, in 1908, on a park-like plot at the edge of the city, and later a children's home was built on the same ground. The need of a home in Chicago was met in 1911 when the Illinois Conference opened the Augustana Home for the Aged. To accommodate the old folks in Michigan, the Illinois Conference started a third home at Grand Rapids in 1924.

The New York Conference established the Augustana Home in Brooklyn in 1908 and erected a second home in the western part of the Conference at Jamestown in 1930. The Kansas Conference established the Bethany Home at Lindsborg in 1911, and the Salem Home in Kansas City, Missouri, in 1921.

The Superior Conference established the Luther Home at Marinette, Wisconsin, in 1917, and the New England Conference was able to open the doors of the beautiful Swedish Lutheran Old People's Home at Worcester, Massachusetts, in 1920. In the same year the Columbia Conference established a home for the aged at Seattle, Washington. This was followed in 1925 by the excellent Salem Home at Oakland, California, established by Pastor C. A. Lundquist and others, within the California Conference.

The Red River Valley Conference also provided for its old people in the Bethany Home at Alexandria, Minnesota, built in 1916, while the Minnesota Conference built an additional home for its aged at Duluth in 1930. The Missionary Association of Augustana Church at Minneapolis also maintains a home for the aged, and the Minnesota Conference has a home for the aged at Mankato. The Texas Conference is supporting an Institute of Mercy at Round Rock, in buildings formerly part of Trinity College. The Canada Conference has established a home for the aged at Wetaskiwin, Alta., Canada.

Mention should be made of the hospices or more temporary homes. Two are maintained by the Woman's Missionary Society, one in New York City and one in Chicago. The Augustana Lutheran Woman's Home at Omaha was organized by Marie Hoiness in 1887. The Immanuel



Bethesda Old People's Home is situated at Chisago City, Minnesota. Miss Eleanora Slattengren matron.



A view of the Augustana Home for the Aged, Minneapolis, Minnesota. Sister Luella Olson is matron.



Lakeshore Lutheran Home for the Aged is at Duluth, Minnesota. Mrs. Signe Ekblad is matron.



Oakland, California, has the Salem Home for the Aged, Dr. Carl O. Lundquist, superintendent.

Women's Home in Chicago and a similar institution at Denver, while not under direct Church control, nevertheless, are closely associated with the Church.

An Immigrant and Sailors' Home was established by the Synod in New York City in 1895. Among its faithful missionaries has been the Rev. A. C. H. Helander. Another home of this kind was opened in East Boston in 1905, but was turned over to the New England Conference in 1938. Rev. Theodore Hjerpe is now in charge of this work. A Sailors' and Loggers' Mission was opened in Seattle, Washington, but was relinquished in 1929, from which time it has been carried on privately as The Compass Mission with the Rev. O. R. Karlstrom in charge.

The Bethphage Mission at Axtell, Nebraska, was begun by the Rev. G. K. Wm. Dahl in 1912. Its aim is to care especially for epileptics and feeble minded. While it is owned and controlled by an independent association, members of which belong to the Augustana Synod, Bethphage is closely related to the Church. Its development justifies the title given it, "A miracle of the prairies." Dr. C. A. Lönnquist was for many years its superintendent. The Rev. Arthur A. Christenson is its present superintendent. The Swedish National Sanatorium at Denver, Colorado, is an interdenominational institution for the care of persons afflicted with tuberculosis. It has been endorsed and has been assisted by our Synod for many years.



At the left, the former Bethesda Hospital, now Bethesda Invalid Home in St. Paul, Minnesota. Miss Emma Torngren is house mother.



Above is a view of the administration building of the Augustana Mission Colony, Minneapolis, Minnesota. Sister Elfreda Sandberg is matron of the home.



Pastors Thor M. Matsen and Oscar R. Rolander stand here before the Ushora Lutheran Church and some members of the congregation in Tanganyika Territory, East Africa, one of the Augustana Synod's mission fields.

Foreign Missions

"Go ye unto all the world..."

The First Augustana Foreign Missionaries



AUGUST B. CARLSON



RALPH D. HULT



A. W. EDWINS

PETER FJELLSTEDT may well be called the father of foreign missions in Sweden. Himself a missionary, he awakened by his personality, his sermons, and writings, interest in Sweden for foreign misisons. Missionary prayer meetings were held. Missionary societies were organized, and mission institutes started.

Befriended by Fjellstedt, the first pastors of our Synod shared his missionary zeal. Already in February 20, 1850, Esbjorn reported, "At the monthly missionary prayer meetings the congregation contributed $9.03 for the mission in Lapland." It was no small sum for those poor immigrants. In 1856 the church at Andover resolved to make an annual collection for foreign missions. At the very first annual meeting of the Augustana Synod it was resolved to appoint a foreign mission committee and it reported in 1862 that $223.61 had been received, $100 sent to the Swedish Missionary Society in Stockholm and an equal amount to the Hermannsburger Mission. In the following years contributions were also made to missions in India and Africa through "Fosterlandsstiftelsen." When the Synod became a part of the General Council in 1870, it shared in the mission work of that body in India.

Our India work was then and for over fifty years in charge of the Mission Board of the Synod, a board which thus cared for both home and foreign work. In 1909 a board was established to care for the mission in China and in 1923 all our foreign mission work was consolidated and a Board of Foreign Missions created.

India

The Rev. A. B. Carlson was the first missionary from the Augustana Synod, serving in India from



In India, patients are brought to Lutheran hospitals in bamboo-pole stretchers carried by friends on their shoulders.



Three prominent Chinese Lutherans are Ai Nien San, pastor of a church in Sian, Shensi, oldest city in China; Mr. Wang, a Christian business man, and Dr. Peng Fu, president of the Lutheran Church of China.

1879 to 1882. He rests in India's soil. Of pastors who followed him, H. E. Isaacson and E. A. Olson also died in India, the former in 1893, the latter in 1921. Of the women who have answered the call to India, Charlotte Swensson died in India in 1908.

In 1875 the question was raised of starting a mission of our own. The great demand for home missions among the immigrants, as well as the commitments to the General Council's India Mission, prevented the realization of this plan for a long time. Plans to take up missionary work in Alaska and among the colored people in Florida and Texas were discussed. In 1879 the Synod took steps to establish missionary work among the American Indians. Recalling the labors of Johannes Campanius, among the Delaware Indians in the days of the New Sweden Colony, the Synod stimulated considerable enthusiasm for the project. Pastors J. Telleen and M. Wahlstrom were chosen as missionaries, and funds gathered, but the project proved impractical and was given up. Missionary work among the Mormons, which was looked upon as "foreign missions," claimed both men and means.

China

The Synod's desire for a field of its own was kept alive, however. In 1902 an organization was formed in Minnesota and in 1905 both the field and the first missionary were chosen: China was the field and Pastor A. W. Edwins was the missionary. Like most enterprises of this kind, this venture was one of faith by an interested group or society, but in 1908 the Synod decided to take over the China mission.

From that time on the work grew steadily in spite of many difficulties, political disturbances and other dangers. The revolution of 1927 bore down heavily on the mission. Two of the missionaries were captured and held for several weeks by bandits who overran the country. Most of the missionaries were forced to leave. Of those who remained, Dr. C. P. Friberg, Dr. E. Lindorf and Pas-



Here are the Woman's Missionary Society leaders in the Lutheran Church of Sian. Pastor Ai is in the center, with Mrs. Ai second from the left, in the front row. Seated at the right is Mrs. Liu, outstanding women's society leader.



Above—Home life in Africa: Little eyes glisten as the children await a stew prepared by Mama. Behind the mother is another child, whose hand clutches Mama's dress.

Below—A village school conducted by Augustana Synod missionaries in India.





Above—Seated between Pastor John L. Benson and Dr. A. J. Colberg are two guerilla leaders who saved the Augustana hospital at Hsuchang from the Japanese. Standing are five Chinese nurses who returned to the hospital after the war.

Below—A Christmas festival at Lankalakurupad, India.





Pastor V. Eugene Johnson is shown here baptizing some babies of Africa. Below—A patient, nurse and native assistant at an African mission hospital.



tor J. J. Lindell died in service. Peace having been restored, missionary work was resumed. In 1932 a spiritual revival was experienced and it brought far-reaching results.

After four decades we behold a Church with twenty Chinese pastors and about 200 native workers, 80 organized congregations, 36 out stations and about 100 preaching places, a number of parochial and Sunday schools, besides more advanced schools: The Hasselquist and Emmy Evald schools, a Bible school and a nurses' training school and four hospitals and dispensaries caring annually for more than 50,000 patients. In cooperation with other Lutheran missions there is a publication plant for books and papers, a school for American missionaries' children and a theological seminary.

World War II brought chaos and devastation to a land already dying from famine. The Japanese overran and occupied the whole area of our mission. Some of the missionaries were interned. Others escaped through a hazardous flight into West China. The pioneer, Dr. A. W. Edwins, died at sea after release from internment. Many of the Chinese also fled westward and the work was left to itself. With the end of the war it became possible for the first missionaries to return in the fall of 1945. In 1946, twenty-one missionaries went out and four others in 1947. The schools and hospitals were reopened and once more the work is moving forward. Our Chinese Christians organized during the war two new self-supporting congregations in Shensi province.

Africa

While still a student at Luther College, Wahoo, Nebraska, Ralph Hult had felt himself called to become a missionary. In 1917 he presented himself to the Synod for work in Africa. The Synod accepted this as a call from God to go into the dark continent with the light of the gospel and Hult was ordained as its first missionary. War, however, prevented his going until 1919. For two years he explored the possibilities of a field in French Sudan. But in 1922, following World War I, he was requested to help take over the former German Lutheran Leipzig mission in East Africa



Students of Ruruma Girls' School, conducted by Lutheran Augustana Synod missionaries, are pictured at play on the school grounds.

in the Tanganyika territory, from which the German missionaries had been expelled. There Hult was joined by several new missionaries and work was carried on until 1926.

German missionaries returned in 1924. Shortly afterwards the Augustana board of missions decided to return the whole Kilimanjaro field to the Germans and accepted instead in 1926 a practically untouched field among the Iramba, almost 300 miles farther inland. Our work among these people has made phenomenal progress. After less than twenty years, the mission had nine congregations of which six had more than a thousand members each, and 883 children were enrolled in primary schools and 2,831 in chapel or "bush" schools. We have a training school for teachers. Hospitals at Kiamboi and Iambi give over 20,000 hospital days and about 100,000 out-patient treatments a year. At the dispensaries more than 125,000 treatments are given annually, including 20,000 to lepers. Native leadership is being developed.

World War II brought many added responsibilities. Three large German missions became orphaned when their 172 missionaries were interned. The Augustana mission applied to government and received the authority to assume care and supervision of these missions. The American Section of the Lutheran World Federation and afterwards the National Lutheran Council supplied funds for this gigantic undertaking. Swedish missionaries also came to the rescue. In spite of limited staffs these missions have gone forward and now have a baptized membership of about 150,000. In educational work progress is made towards an indigenous church with three training schools, a secondary school and a theological seminary, the latter two started in 1946 and 1947.

Puerto Rico

In 1898 during the Spanish American War a student from Augustana College, G. S. Swenson, chanced to be at San Juan, Puerto Rico. On his own initiative he started a Sunday school and preaching mission in a hired hall. This was the beginning of Lutheran mission work on this island, which was ceded to the United States by Spain. During the first years the work was carried on largely by members from the Augustana Synod, while officially under the General Council, of which our Synod was a part.

Pastor Alfred Ostrom was called in 1905 and supervised the mission for many years; Pastor A. P. G. Anderson was called in 1907, and a number of devoted women also gave valuable service.

At the organization of the United Lutheran Church in 1918 the Puerto Rico mission was transferred to the West Indies Mission Board of this body. While the Augustana Synod was represented on this board, the Synod sent no more workers but transferred its main interest to its fields in China and Africa. The Monacileo Chapel and Missionary residence in San Juan built by the Augustana Woman's Missionary Society remain as monuments of the Augustana Synod's efforts on this island.



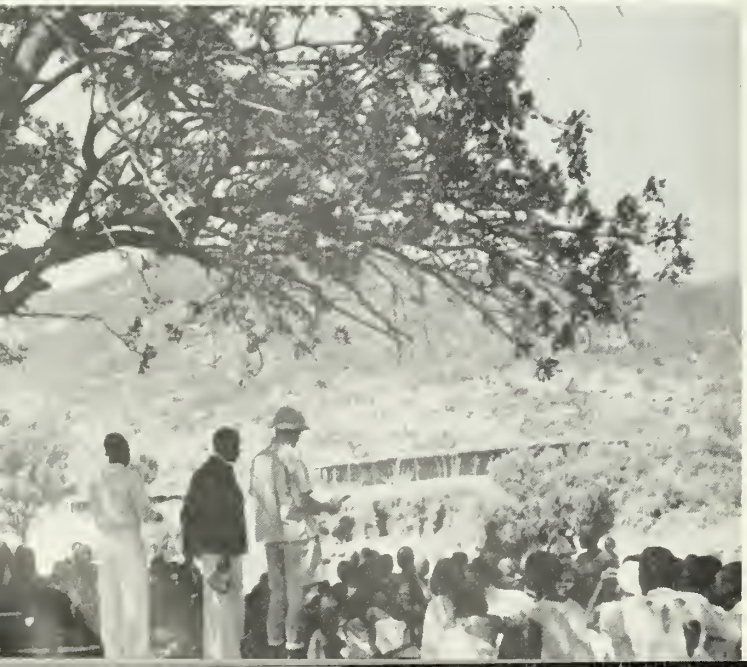
This is the Lutheran higher elementary school in Sattenapalle, India.

Augustana Foreign Missionary Society

FOR MANY YEARS the Synod's interest in foreign missions expressed itself mostly through contributions from individual congregations. Such funds were then during our first decade dispensed through various foreign mission agencies in Europe or America.

In 1879 Pastor A. B. Carlson had gone out to India under the General Council. His death on the field in 1882 stirred many to more serious thought for the cause of foreign missions. On April 10, 1886, students at Augustana College organized the Augustana Foreign Mission Society. One of the society's charter members, Emanuel Edman, became the second missionary from our Synod to go into the foreign field, in 1889. From a students' organization, the society grew until it became synodwide. Its aim was primarily to stimulate interest in foreign missions and to gather funds for the cause, but also to urge upon the Synod to begin "independent mission work among non-Christian nations." A petition on the subject was directed to the Synod in 1889, but as the Synod already was committed to the General Council's India mission, the petition was refused.

The Gospel is preached in Africa in God's outdoor tabernacles.



It was evident that the Synod was not united on this issue. However, in 1897 the Synod gave warm endorsement to the society and authorized it to "receive donations and legacies for the Synod's foreign mission." This society had a very active part in the launching of our work in Africa. It was upon its petition that the Synod took action to send Pastor Hult.

Through the years the Augustana Foreign Mission Society has continued to promote missionary education and interest and has given considerable financial support to the cause. While synodwide in its influence, the society is centered among the students at Augustana College and Theological Seminary, Rock Island. The year 1946 marked its golden jubilee.

Active missionary societies are found on the campus of Gustavus Adolphus College, where one of the older and more successful societies of its kind is in existence, on the Bethany campus, at Luther College, where Missionary Hult got his start, and at Upsala College, where Missionary John L. Benson, China, Elmer Danielson, Martin C. Olson and the late Martin Bystrom, Africa, received their college training.

College and Seminary missionary societies gave $3,230 to the $500,000 foreign missions budget of the Synod last year.



S. Hjalmar Swanson

Board of FOREIGN MISSIONS

These men and women direct the foreign missionary work of the Lutheran Augustana Synod. Dr. S. Hjalmar Swanson is executive director and Pastor C. Vernon Swenson is the promotional secretary of the Board of Foreign Missions. Other officers are N. P. Langsjoen, president, N. P. Benson, treasurer, and A. C. Lindholm, secretary.



C. Vernon Swenson



N. P. Benson



P. O. Bersell



Mrs. Walter Ekelund



Mrs. J. V. Ericsson



Constant Johnson



N. P. Langsjoen



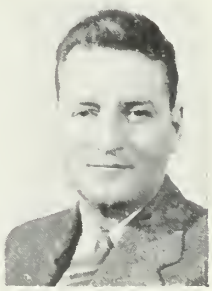
A. C. Lindholm



Mrs. D. T. Martin



T. N. Maurtiz



Leman Olsenius



Theo. Rydbeck



E. T. Rydell



Philemon Smith



D. L. Tilderquist



E. H. Wahlstrom

AFRICA


Harry C. Alden


Mrs. H. C. Alden


Dorothy Anderson


Ebba Anderson


Geo. N. Anderson


Mrs. G. N. Anderson


Juliet Anderson


L. M. Anderson


P. E. Anderson


Mrs. P. E. Anderson


H. B. Bengston


Mrs. H. Bengston


Raymond Bolstad


Mrs. R. Bolstad


Ray Cunningham


Mrs. Cunningham


E. Danielson


E. R. Danielson


Mrs. Danielson


Herta Engelman


Helen Erickson


Daniel Friberg


Mrs. D. Friberg


J. B. Friberg

AFRICA



Mrs. J. B. Friberg



Margaret Friberg



Vivian Gulleen



M. Halvorson



C. W. Hedman



Mrs. C. Hedman



Ida M. Jacobson



V. E. Johnson



Mrs. V. E. Johnson



Velura Kinnan



Edythe Kjellin



Mabel Larson



Herbert Magney



Mrs. H. Magney



Thor M. Matsen



Mrs. T. Matsen



N. L. Melander



Mrs. N. L. Melander



Edna Miller



Stanley Moris



Mrs. S. Moris



Anna C. Olson



Howard S. Olson



Mrs. H. S. Olson

AFRICA



Martin C. Olson



Mrs. M. C. Olson



O. A. Olson



Mrs. O. A. Olson



M. Palmquist



Mrs. M. Palmquist



R. A. Pedersen



Mrs. R. Pedersen



Leslie Peterson



Mrs. L. Peterson



M. Peterson



R. W. Renner



Mrs. R. Renner



Richard Reusch



Mrs. R. Reusch



O. R. Rolander



Mrs. O. Rolander



Edna Rolands



Selma Swanson



S. H. Swanson



Mrs. S. Swanson



Helen Koester



Ruth Tollefson

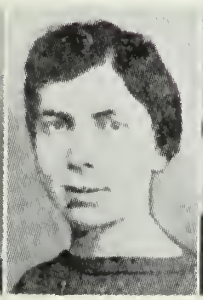


Margaret Wall

CHINA



Ethel M. Akins



A. K. Anderson



A. E. Anderson



Esther Anderson



Myrtle Anderson



J. L. Benson



Mrs. J. L. Benson



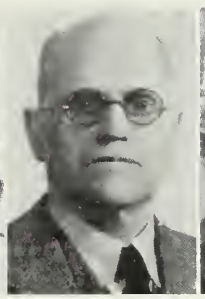
Minnie Tack



W. B. Benson



Mrs. B. Benson



Gustav Carlberg



Mrs. G. Carlberg



Emery Carlson



Mrs. E. Carlson



Stella Carlson



A. J. Colberg



Mrs. A. Colberg



Dorothea Edwins



D. Ekstrand



Astrid Erling



Viola Fischer



Anders Hanson



Mrs. A. Hanson



Hanna Hanson

CHINA



M. B. Hanson



Mrs. M. Hanson



F. E. Johnson



Thyra Lawson



J. W. Lindbeck



Mrs. J. Lindbeck



Mrs. S. Lindell



Reuben Lundeen



Mrs. R. Lundeen



Virgil Lundquist



Mrs. Lundquist



Donald Nelson



Mrs. D. Nelson



Russell Nelson



Mrs. R. Nelson



Ingeborg Nystul



Anna Olson



Lillian Olson



Elvira Person



V. E. Swenson



Mrs. V. Swenson



David L. Vikner



Mrs. D. L. Vikner

CHINA



David W. Vikner



H. Zimmerman



Mrs. Zimmerman

INDIA



Agnes Christenson



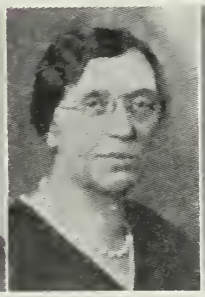
Paul E. Holmer



Mrs. Paul Holmer



Verna Lofgren



Betty Nilsson



Ruth H. Swanson

New Missionaries

President Bersell, in his report to the Synod in 1947, said:

"A Church that serves in love knows no geographical limitations nor racial distinctions in the outreach of her love. Therefore the Augustana Synod has, even in her infant years, been interested in world missions. Her foreign mission fields are in India, China and Africa. Ten years ago we had 64 missionaries, including wives. Now the nummer is 132.

"We have prayed for 150 new missionaries during these centennial observance years. Last year we sent out 2 to India, 9 to China, and 17 to Africa in addition to 19 veteran missionaries, a total of 47. Many more are preparing to go. The number of congregations sponsoring foreign missionaries with annual appropriation of $1,000 or more, over and above the budget, is increasing, the number now being 32. One of these congregations sponsors five missionaries. Perhaps this is an indication that there is sufficient love for missions in our Synod to support an intensified missionary effort, both home and foreign."

A Native Church

The Telugu mission in India, in which the Augustana Synod is co-operating, is directed by the Board of Missions of the United Lutheran Church. This mission is now organized into a self-governing native Lutheran Church and the foreign missionary now comes there as a guest on the invitation of the native Church and he works under the direction of the native church.

This is of course the goal towards which the Synod strives in all missionary work. The missionary's aim is to build up an indigenous church and eventually "work himself out of a job." Missionaries, however, will be needed on this field in India for years to come, as men and women who can serve as helpers in the administration.



Foreign missionaries, home on furlough, were photographed while being interviewed over the radio.



Above—Seven young pastors in Africa.

Below—Four Augustana missionaries, Mrs. C. E. Norberg, Mrs. Ludwig Melander, Mrs. V. Eugene Johnson and Miss Velura Kinnan, were photographed while interned in Sintra, Portugal.





Above—Mrs. Elmer R. Danielson and children were among those miraculously rescued when the missionary ship Zamzam was torpedoed in 1941.



Special emphasis was placed on foreign missions in 1945 as part of the Life and Growth program. Almost every congregation was visited by a missionary, home on furlough because some fields were inaccessible during the war. And the prayers for more laborers were answered.

Five missionaries commissioned at the Synod's convention in 1947 are shown at the right.





Eleven young Christians were commissioned as foreign missionaries at the Lutheran Augustana Synod convention held in Duluth, Minnesota, in June, 1946.





The Woman's Missionary Society, which contributes as much as $300,000 a year to home and foreign missions, maintains the above building at 3939 Pine Grove Avenue, Chicago, as its national headquarters. The building also serves as a home for missionaries on furlough who visit Chicago.

Woman's Missionary Society

AT THE SYNODICAL MEETING in Lindsborg, Kansas, in 1892, a group of women petitioned the Synod for the privilege of organizing a woman's missionary society. The Synod's answer was the following resolution:

"Whereas missions are the great and most important concern of the Christian Church; and whereas we as Lutherans owe a debt of gratitude to God for His great mercy to us as individuals and as a denomination and feel it to be our calling to take part in the missionary work as far as we are able; and whereas the needs on the home and foreign fields are so large that all our resources are needed to meet them; and whereas women have always taken an active part in the extension of the Kingdom of Christ; and whereas, at this meeting, fifty women from distant parts of our church have gathered in prayer to God and have decided to organize an evangelical Lutheran Woman's Society with the object in view of aiding the home and foreign missions of our Synod; therefore, be it re-



Mrs. Daniel T. Martin, W. M. S. president, presents a $50,000 check to President Bersell for the Synod's post-war emergency work.



Miss Augusta Highland
Editor, Mission Tidings



Mrs. Linda Lindstrom
Manager, Mission Tidings



Mrs. Daniel T. Martin
President



Mrs. Samuel E. Johnson
Vice-President



Mrs. Vernon E. Ryding
2nd Vice-President



Mrs. Theodore E. Matson
Recording Secretary

solved that: 1. The Synod rejoice in this movement and grant the new society undivided recognition; 2. The Synod recommend this society to the pastors and congregations for all encouragement and support they can give it."

The society's first president was Mrs. Emmy Evald. Mrs. C. A. Swensson was its first secretary. Through the energetic and efficient leadership, commendable loyalty and deep devotion of the women of our Synod, this society has to its credit remarkable achievements. It has been responsive to every need and has extended its ministrations into many fields.

In its organizational development, the synodical society gave rise to conference societies: these in turn developed district societies in which the local congregational societies are represented. Close contact is maintained through annual conventions and a central board. After fifty years the Woman's Missionary Society in 1942 numbered 1,334 societies, including adults, young women's and junior organizations and a total membership of 57,495.

A Golden Jubilee gift of $50,000 for home and foreign missions was given as a fiftieth anniversary gift in 1942. In 1947 the synodical treasurer reported that the receipts for the year were $330,-860.96. The total membership at the close of 1946 was over 73,000.

The society has in the field of home missions given support to a few beneficiary congregations, made surveys of new fields by special workers, supported work among migrants and Mexicans in California, and among the Orientals in Vancouver, B. C., and has regularly contributed to the work of Jewish Missions. The salaries of nineteen home missionaries are paid by the society. Since 1938 the society has had two voting members on the Board of Home Missions.

To the work in India the society has supplied both means and missionaries. The Charlotte Swensson Memorial Bible School, built in 1927, and the Augustana Hospital at Bhimawaram (1931) are monuments to the society's interest in India. The name of Dr. Betty Nilsson always

Mrs. Walter Ekelund
Corresponding Sec'y
President, Minnesota



Mrs. J. V. Ericsson
Treasurer



Mrs. Ernest F. Olson
Statistician



Mrs. Peter Peterson
Historian
Past President



W. M. S. Conference Presidents, March 1947



Mrs. O. M. Bloom, Texas | Mrs. Leslie Carlson, Kansas | Mrs. Waldo Ekeberg, Iowa | Mrs. F. J. Ellman, California | Mrs. O. O. Gustafson, Red River Valley | Mrs. J. H. Johnston, Illinois

will be associated with the hospital in Rajahmundry. In China the society, besides giving financial support to the general work, has built a hospital at Hsuchang and the Emmy Evald school for girls at the same place. On the Africa field the society has provided the cost of the hospital at Kiomboi and another at Iambi, a number of dispensaries and a girls' school at Ruruma. The society pays the salaries of thirty-eight missionaries and workers.

The society publishes *Mission Tidings,* a monthly magazine, with a circulation of more than 29,000. Mrs. C. A. Swenson was its first editor. Through Prayer Day Offerings, Boxes of Blessing, Christmas Cheer, Dime Books, My Missionary for a Day, Life and Honorary Memberships and In Memoriams, the society sustains a wide range of benevolences. In the field of inner missions, the society has supported the Lutheran Home for Women in New York, erected a chapel at Bethphage Mission, Axtell, Nebraska (1930), and a similar chapel at the Immanuel Deaconess Institute, Omaha, Nebraska (1925), each costing over $50,000. It also contributed about $110,000 to the Women's Dormitory at Augustana College.



Mrs. Emmy Evald was for 43 years president of the Woman's Missionary Society, serving from its founding in 1892 to 1935. Mrs. Evald was the daughter of a pioneer pastor, Dr. Erland Carlsson, and she became the wife of her father's successor as pastor of Chicago's first Augustana church, Immanuel. In that congregation Mrs. Evald organized, in 1880, a missionary society which became the pattern for similar groups in nearly 1,200 parishes.

Mrs. Carl Lof, Nebraska | Mrs. Clyde S. Oakes, New York | Mrs. A. E. Rehnstrom, New England | Mrs. Carl E. Rydell, Columbia | Mrs. A. Stenstrom, Superior | Mrs. J. A. Vikman, Canada



Department Secretaries and Staff, March 1947



Mrs. Victor Beck
Christmas Cheer



Mrs. John Benson, Jr.
Home Missions



Mrs. H. T. Johnson
Prayer Day



Mrs. A. F. Schersten
Missionary for a Day



Mrs. Victor Spong
Dime Books

The society gave the first installment of its Centennial gift to the Synod at the convention in 1946, a post-war emergency fund of $50,000, honoring the men and women in the service of our country safely returned, and in loving memory of those men and women who gave their lives in that service. It plans to present a like amount at the Centennial in 1948.

The remarkable achievements of this organization are in a large measure due to a consistent policy, reflected by the fact that in its entire existence it has had only three presidents, Dr. Emmy Evald, Mrs. Peter Peterson and the incumbent, Mrs. Daniel T. Martin, and other long-term officers.

The society has its headquarters and home for missionaries on furlough at 3939 Pine Grove Avenue, Chicago.



In New York City, the Woman's Missionary Society maintains the Lutheran Home for Women at 318-320 E. 82nd Street.

Mrs. Victor Karman
Inner Missions



Mrs. Henry F. Miller
Boxes of Blessing



Burnice Fjellman
Secretary of Missionary Education



Marion Pillman
Young Women's Work and Promotion



Mrs. Edwin A. Elmer
Secretary for Junior Work





A Board of Youth Activities, shown above, was created by the Lutheran Augustana Synod at its convention in Moline, Illinois, in June, 1945, to supervise, promote and correlate the activities of young people of the churches from their confirmation to age 30. Officers during 1945-1947: Pastor Melvin A. Hammarberg, president; Mrs. Clarence T. Nelson, vice-president; Lloyd Schwiebert, secretary-treasurer.

Hope of the Future

DR. ERLAND CARLSSON, then president of the Synod, said in 1888, "The youth are the hope of the future." This was a true saying, but it took many years before the Synod fully realized it. Language and environment often estranged the young people from the Church of their fathers. To organize them into societies, it was feared by some, would create a "church within the church." The question often was touched upon in synodical reports. In the meantime, a few young men had organized "a young men's society" in the Freemount Church of Lindsborg, Kansas, about 1875. The best known of the early societies was the Young Men's Society at First, Moline, Illinois, organized in 1877 and opened to women in 1882. In 1877 a young people's paper, "Ungdomsvännen," was started. The year 1878 saw the establishment of a Young Men's Society at Augustana, Minneapolis, and First, St. Paul.

The programs were "literary" and religious, and generally in the Swedish language. Where the pastor showed sympathetic understanding he could count on the loyalty of the young people. When the opposite was the case, the movement easily fell under leadership that caused dissension. The increasing use of the English language among the young people became in many cases a vexing problem. While in the beginning, the programs were generally serious in tone, the young people's desire for entertainment and sociability often became dominant. This trend is, however, successfully met where Bible studies and Luther League topics are consistently used.

As local societies increased, district and conference leagues were formed. Thus the Kansas Luther League was organized in 1903, that of Iowa in 1905, Illinois in 1908, Nebraska in 1909, and so forth in the other Conferences. This led to the proposal of a synodical league. A committee appointed in 1905 reported favorably on the plan in 1907, but inasmuch as the report also suggested "organized and official connection with the National Luther League of America," an organization started within the General Council in 1887, and with which some local leagues were affiliated, the recommendation was not adopted.

The conservatives feared the affiliation might prove to be an open door to outside influences. However, with this point omitted, the report was adopted in 1908. A constitution for the Luther League, a name which was adopted without reference to the national organization, was approved



Wilton E. Bergstrand has served since 1937 as executive secretary of the Luther League and since 1945 in a broader field as youth director.

in 1910, and the league formally organized December 3, 1910, in Chicago. Dr. Frank Nelson was elected as its first president. Conventions were to be held every two years.

The synodical league was reorganized in 1924 into the Synodical Luther League Council, with the sanction of the Synod, and in 1926 the Council was officially recognized as representing the young people's work. This Council, composed of the presidents and one other delegate of the various Conference leagues, elects its own chairman and submits an annual report to the Synod. Dr. Conrad Bergendoff was the Council's first president, followed in 1928 by Dr. Joshua Oden. Others who have served as presidents include Pastors S. E. Engstrom, Malvin H. Lundeen, Theodore E. Palmer and the incumbent, Dr. Edgar M. Carlson.

In 1927 it became evident that if the Council was to function properly, an executive secretary giving his full time to the work was necessary. This step was sanctioned by the Synod and in 1929 Pastor P. N. Sjogren was called to this position. He served until 1937, when he was succeeded by Pastor Wilton E. Bergstrand, who is now the youth director of the Synod.

A series of Christian conferences have been arranged by the Council, attracting synodwide attendance of thousands of young people. Some of these were held at our colleges— at Augustana, 1921, 1926, 1935; Bethany, 1929; Gustavus Adolphus, 1931; Upsala, 1933. Others have been held at Minneapolis, Omaha, Rockford, Jamestown and Los Angeles. The Council has published considerable literature in the form of programs, study topics and other materials; also a manual, a book of daily devotions, Conference publications, and edited a Luther League department in the *Lutheran Companion.*

Summer camps are held by the various conference leagues where courses on the Bible and other subjects are given. Apart from serving their local churches, the Luther Leagues also are interested in the broader work of the Church, such as the support of missions, scholarships at our educational institutions, and other benevolences. During war time the leagues engaged especially in various activities for the men and women in the armed forces.

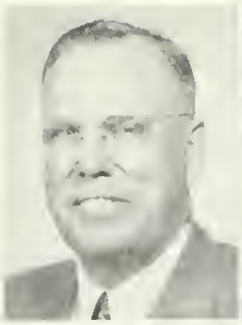
Financial help has been given by the Augustana Synod Luther League to Lutheran youth work in Europe (notably in Hungary and among the Esthonian exiles), and in China, as well as other parts of the world. The Augustana Luther League was the first group anywhere to contribute to the newly created Youth Department of the World Council of Churches.

In 1945 a Board of Youth Activities was authorized by the Synod for the purpose of promoting, correlating and supervising the activities of youth from their confirmation to the age of thirty.



Sixty Luther League Bible camps are sponsored by various districts and Conferences throughout the Lutheran Augustana Synod. Camp Augustana at Lake Geneva in Wisconsin is one of the large and popular summer vacation spots, where Christian living and study increase the joys of outdoor sports.





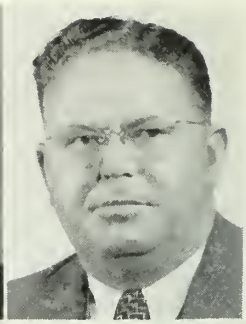
F. A. Udden
President



C. Oscar Leonardson
Executive Director



Harold A. Smith
Vice-President



Philip A. Nelson
2nd Vice-President



V. E. Johnson
Secretary



L. Milo Matson
Treasurer



P. O. Bersell
Ex-officio



Adolph Hanson
Past President



T. A. Gustafson
Advisor

In Brotherhood

IT HAS BEEN STATED that the first "men's society" was organized by Dr. P. J. Svärd in the Immanuel Lutheran Church in Omaha in 1897. However, a young men's society had been formed twenty years earlier in the First Lutheran Church, Moline. Many congregations had men's organizations for mutual sick benefit privileges and other purposes.

The first specifically men's group organized throughout the Synod was that formed in 1915 for the purpose of gathering $500,000 for the Ministerial Pension Fund, of which Senator Henry N. Benson, St. Peter, Minnesota, was the chairman.

Then came World War I, during 1917 and 1918. For the purpose of soldiers' and sailors' welfare the Lutheran Brotherhood of America came into being, almost spontaneously. Many of the Augustana Synod men became affiliated with the movement. It performed a magnificent job. After the war this movement was transformed into the Lutheran Brotherhood Insurance Company, and could no longer function as a strictly Church organization. Hence, in 1919 the Lutheran Brotherhoods and men's societies in the Iowa Conference organized themselves into a Conference Brotherhood, with C. J. Cederquist of Madrid as president. The same year this group petitioned the Synod to form an Augustana Synod Brotherhood. The Synod favored the petition and a committee was elected to propose plans.

But the Pension Fund Committee was not yet dissolved, and in 1920 it petitioned the Synod "to organize an Augustana Layman's League for the purpose of carrying on the collection of money in sustaining the finances of our Synod." The Synod favored the proposal and a committee was appointed. As both these proposals sought the same objective, it was but natural that the two committees should cooperate and map out a program that would incorporate the views of both. This was done in 1922. They jointly recommended the or-



Programs of the Lutheran Brotherhood include many panel discussions, such as the one above on the sponsorship of Boy Scout troops.

ganization of a synodical Brotherhood. This was approved by the Synod and the Augustana Lutheran Brotherhood was formed. Henry N. Benson became its first president.

From the synodical Brotherhood, conference, district and local Brotherhoods were organized. These include both pastors and laymen, though one object is to offer a larger opportunity for lay leadership in the church. While the emphasis is always on the spiritual life, the Brotherhood seeks especially to foster a sense of Christian stewardship. The problem of providing worthwhile programs in which the men will participate has always proved difficult. Much depends on good leadership.

An important part of the Lutheran Brotherhood's activities has been its support of boys' work. In this field Judge Eskil Carlson, Des Moines, Iowa, has been especially active under the Christian Citizen Program. While at first hesitant about endorsing Boy Scout work in our churches, the Synod later sanctioned such organizations under the auspices of the Brotherhood.

Seven scholarships were awarded in 1947 to worthy young people for college study and twice as many scholarships will be offered in 1948 by the Lutheran Brotherhood.

In 1925 the Lutheran Brotherhood felt the need of a full-time executive secretary. Dr. Julius Lincoln was chosen for this position, which he filled for three years. J. A. Christianson of Chicago served as part-time executive secretary for several years. In 1945 the Brotherhood, with the sanction of the Synod, again engaged an executive secretary, the Rev. C. Oscar Leonardson. Under his leadership Brotherhood work has continued. Boys' work, youth scholarships, and strengthening of the pension plan are among the objectives.

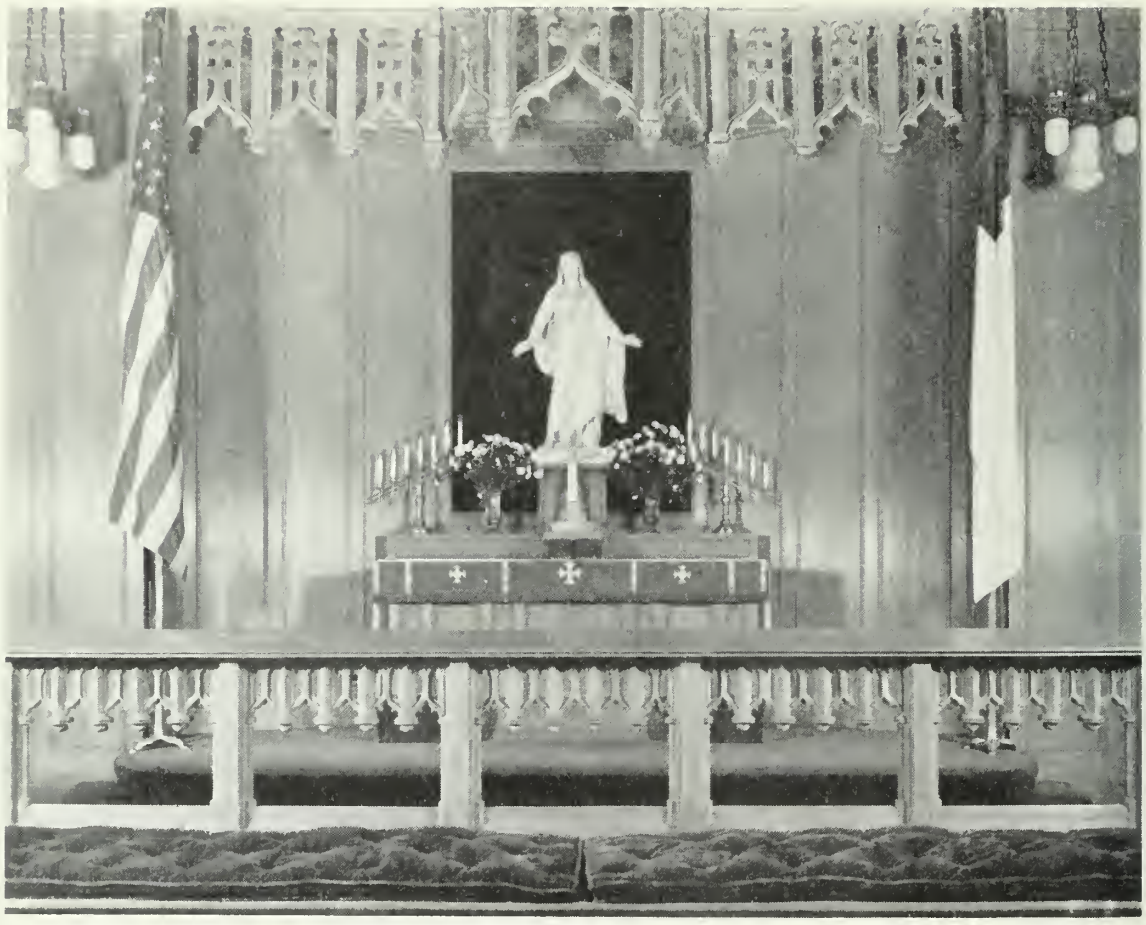
In 1927 the Lutheran Brotherhood of America was reorganized into the American Federation of Lutheran Brotherhoods. The Augustana Brotherhood became one of its units. "Every man a Brotherhood man by 1948" is the slogan for the Centennial year. F. A. Udden of Hayward, California, has been elected president of the Synodical Lutheran Brotherhood for 1948.



Summer camps, Scouting, 4-H Clubs and Future Farmer of America groups are agencies through which the Lutheran Brotherhood hopes to make the world of tomorrow a better world by helping the boys of today to develop a strong faith in God and to create in them an interest in social service.



Several of the 13 Conferences of the Augustana Synod are conducting boys' summer camps and have appointed directors for the work. Pastor Walfred E. Nelson is chairman of the Synodical Lutheran Brotherhood Boys' Work committee.



Spiritually appealing and artistically attractive in their simplicity are the chancel and altar of Emanuel Lutheran Church, Hartford, Connecticut.

Music and Art

LUTHER PLACES "MUSICA" next to the gospel. The spirit of the Reformation was sung as well as preached into the hearts of the people. The Lutheran Church has always been a singing Church, the mother of congregational singing. This was true in Sweden also. In 1853 the Mississippi Conference at a meeting in Moline recommended establishing "singing schools." The first melodeon in our Synod was used in the church in Moline. The Andover church bought an organ for $90, but was disappointed. The trouble, however, seems to have been with the organist rather than with the organ, for in the minutes for December 7, 1857, it is stated that "the one who formerly played it perhaps did not know enough to open the swells and therefore the sound would naturally be light and suppressed."

The pioneers loved their Swedish psalm books. The thumbed pages bear witness to faithful and constant use. In the sodhouse and log cabin, as well as the worship services in the church, the pioneers sang, often with quivering voices, the beloved hymns. True, not all liked Wallin's psalm book of 1819, but preferred the revision made by H. Thomander and P. Wieselgren which eventually became the official hymnal of the Synod in 1893. The Synod under T. N. Hasselquist was ambitious enough to plan a psalm book of its own. The matter was close to Hasselquist's heart, who possessed no small musical ability and a deep insight into that which constitutes a true hymn. But his hopes were not realized. Another type of hymns, of a pietistic character, also was loved by the pioneers. They were the hymns of "Mose och Lambsens Wisor," "Sions Sånger" and those written by Lina Sandell, Rosenius, Linderoth, Betty Ehrenborg and others, made familiar through the melo-



"Augustana College down in Rock Island, Illinois, maintains the most impressive undergraduate body in the United States," a music critic wrote after hearing the Augustana Choir again in April, 1947. "Henry Veld, the director, is an acknowledged genius." The Augustana Choir sings in the largest music halls of New York, Philadelphia Boston, and Chicago, and makes records for RCA-Victor. All critics acclaim the choir, which sings sacred, and classical music.

dies composed and sung by O. Ahnfelt. In 1856 a collection of "Femtio Andliga Sånger" was published by Hasselquist. Norelius and his relative, Jonas Engberg, also published a collection called "Salems Sånger." These were followed in 1860 by a more official collection, "Hemlandssånger," loved by our Swedish folk to the present day.

Our first English hymnal appeared in 1899 and was published in 1901 with music and an "order of service," Dr. C. W. Foss being editor. It was a provisional work. In 1925 our present hymnal was adopted, the result of many years of work by competent hymnologists. Work on a cooperative Lutheran hymnal is now in progress under the direction of Synod's Hymnal Committee.

Choir singing came early into use in our churches. It found especial encouragement in the Synod's schools. The colleges trained many of the churches' organists and choir leaders. Hasselquist's singing of "Davids Psalmer" by Wennerberg became a tradition. Olof Olsson possessed marked musical talents and became the father of the Augustana Oratorio Society at Rock Island and the famous Messiah Chorus at Lindsborg, Kansas. Inspired by hearing this masterpiece by Handel, rendered in the Crystal Palace, London, 1879, he organized the first Messiah Chorus at Augustana College, in 1881. The performance was repeated at Lindsborg in 1882. From this beginning has grown the internationally renowned Messiah Week at Bethany College.

The first church choir was organized at Galesburg in 1855 with Jonas Engberg director. Later he directed the Immanuel choir of Chicago, which sang "Queen Esther" at the opening of Augustana College at Paxton in 1863.

An interesting traditional peasant art existed in Sweden. It was cultivated in the humble cottages as well as in the homes of the well-to-do land owners. It consisted of handcraft in wood and weaving, linens and embroidery. Especially interesting were the painted wall hangings representing Biblical subjects naively presented in local Swedish costumes and scenery. The walls and ceilings of the churches, too, were elaborately decorated with religious motifs. In a period lacking in art appreciation these were covered by whitewash. Today they are being gradually restored. With memories of the churches of the homeland with their ancient art, the pioneers did the best they could to make their houses of worship as beautiful as possible. But the influence of the puritanic simplicity of the "meeting house" of neighboring denominations is also noticeable.

Olof Grafstrom, who for many years was art instructor at Augustana College, produced some two hundred or more altar paintings in our Synod.



Alois Lang, of the Oberammergau Passion Play, carved in wood the above scene of the Lord's Supper in the chancel of First Lutheran Church, Ottumwa, Iowa.

Birger Sandzen, occupying a similar position at Bethany College, has produced some religious art, but is mostly noted for his lithographs, etchings and colorful paintings, of sunny Kansas, the Rockies and the Southwest.

It is hardly possible to speak of a distinct Augustana Synod architecture. The dominant type is probably the Gothic with an occasional effort to copy old Swedish style, of which Bethphage Mission in Nebraska is a notable example.

Within the past year 70 congregations, planning new churches, have sought advice from the Synod's Commission on Church Architecture, of which Pastor O. V. Anderson is chairman. A 64-page booklet entitled, "When You Build the House of God," was in much demand, and the commission will publish a revised edition. Congregations are giving more attention than ever before to adequate housing and equipment for parish education. Consideration is given both to ecclesiastical beauty and to the functional needs of each congregation.



Dr. Gustav Stolpe, who served as musical director for many decades in New York, Moline and Rock Island, Illinois, is representative of an older group of men within the Synod who made church music their life work.

Below—Dr. O. N. Olson treasures as a relic of the early years of the Augustana Synod a psalmodikon, one of the few which have been preserved.









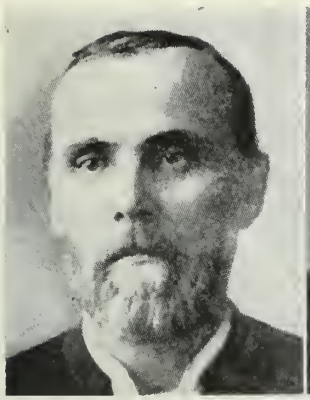


Church architecture is changing to accord with setting. A modern log church (1) at Big Sandy Lake, Minnesota, is reminiscent of a pioneer log church (2). Mount Olive Church (3) at LaCrescenta, California, is in the Western mood. A typical Swedish-style church (4) at Mahtowa, Minnesota, contrasts with Salem Church, Brooklyn (5). Inset—First church of Bethany congregation, Lindsborg, Kansas.





The Printed Word



S. P. A. Lindahl
Former Editor



L. G. Abrahamson
Augustana, 1908-40



E. E. Ryden
Lutheran Companion
Since 1933

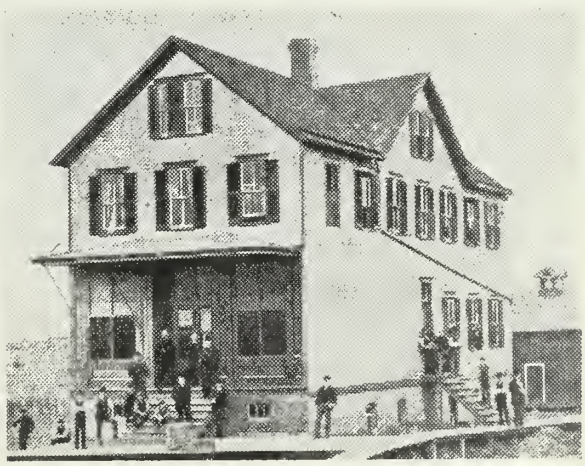


A. T. Lundholm
Augustana, Since 1940

IN JULY 1850 Dr. W. A. Passavant wrote in the *Missionary,* of which he was the editor: "The suggestion made by Brother Esbjorn concerning a tract for distribution among Swedish immigrants upon their arrival in New York is a good one, and as twenty or thirty dollars will print a large edition of a four-page tract, we hope some benevolent person will furnish us this amount." The money was soon received and in 1851 the tract, *En Wälkomst-Hälsning Till den Svenska, Norska och Danska Emmigranten* (Welcome Greeting to the Swedish, Norwegian and Danish Emigrant") appeared, published in New York. To meet the efforts of proselytizers, Esbjorn issued another tract in Swedish, *Some Simple Questions and Answers Concerning Baptism.* The minutes of the Chicago and Mississippi Conference, January 4-9, 1854, printed by a Chicago printer, contained also a circular letter from the conference to "the brethren in the faith and countrymen scattered here and there in the vast land of America." Attention is called to the existence of Scandinavian churches, loyalty to the faith of the fathers is urged, family devotions and gatherings in the homes for worship and reading of some postils are suggested, and offers to help them organize congregations are made.

The need of a newspaper was urgently felt. The matter was discussed in 1854; a paper was planned with Erland Carlsson as editor, and to be known as "Svenska Posten." Overwhelmed with other duties, Carlsson was unable to start the paper. In January 1855, however, Hasselquist in Galesburg undertook the job. The name of the paper was the more appealing one, *Hemlandet, det Gamla och det Nya.* The first issues were printed in local plants, but soon Hasselquist set up a printing press in his own home. The prospectus of the paper set forth a comprehensive program. One marvels at the breadth of vision and undaunted perseverence displayed in this new venture.

As it was not found practical to combine secular news and religious matter in the same paper, Hasselquist started in 1856 a second paper, *Det Rätta Hemlandet,* with religious contents. A number of pamphlets were printed by "Svenska Boktryckeriet i Galesburg," the first Swedish print shop in America. Among these pamphlets were *Femtio Andliga Sånger, Luther's Small Catechism, Augsburg Confession, Doktor Martin Luthers Sändebref till tvänne Kyrkoherdar—Om Wederdopet, 1528.*



First home of Augustana Book Concern.

Det rätta

Hemlandet.

"Tänker på Herran i fjerran land och låter Jerusalem ligga eder i hjertat!" Jerem. 51: 50.

1:a Årg. Galesburg, Ill., den 11 Juli, 1856. No 1

Kom, o min Jesus.

1.

Kom, till mitt kalla, Domnade sinne!
Afgudar alla För dig försvinne!
Kom, att besatta Ensam derinne!
Kom, o min Jesu!

2.

Kom, du min kära, Mig att besöka!
Tron värdes nära, Kraften föröka!
Värdes mig lära Allt hos dig söka!
Kom, o min Jesu!

3

Kom, när jag trädes, Kom när jag qwider,
Kom, när jag trädes, Frestas och strider;
Kom, var tillfrädes Sist när det lider
Med mig, o Jesu!

4.

Ja, du skall komma Sist uti ära.
Wäl dina fromma, Wäl dina kära!
Träden nu blomma, Sommar'n är nära.
Kom, o min Jesu!

Fader wår, som äst i himlom.

I den så upprörd och äfventyrlig tid, som den wi nu upplefwat, borde hwarje Christen känna ett öfwerwäldigande behof af ett förtroligt Fader wår—en förtrolig tillgång till den Allsmäktige Fadren, som "bor i himmelen och gör allt hwad Han will" — en mäktig och huld Fader, hwilken, så som Davíd säger, "öfwertäcker mig i sitt tjäll och upphöjer mig på ena klippo," (Ps. 27: 5). Huru trygg man känner sig, då man i bönen flyr till denne Fadern, derom säger åter Skriften: "Herrans namn är ett fast slott; den rättfärdige löper dit och warder beskärmat"

Men de otrogne böra icke tänka blott på sig sielfwa. Då nu hela werlden är i den mest betydelsefulla rörelse, då allt gammalt tyckes wilja upplösa sig och allt skall blifwa omskapelser i alla riktningar synas wara för dörren, borde alla Christnas händer wara upplyftade, såsom Moses, medan striden pågick, (2 Mos. 17: 11), att Guds Anda måtte swäfwa öfwer de upprörda djupen, och de nya skapelserna blifwa sådana, att deråt, såsom i den första skapelsens morgon, Gud, menniskor och änglar kunna fröjdas. Borde icke denna tid wara en bönetid! Borde icke alla Christna fördelas i denna tid wara, hwad de stundom kliswit kallade, "bönefolk!", Här är en orsak anledning till mera bön. Dessutom är det några så utomordentligt wigtiga ämnen, som wi uti de sju böneqwnisterna i Herrans bön åtkomma, att wi äfwen derföre wälje denna rika text, och göre nu en början med orden: Fader wår.

En upplyst Lärare har med sanning anmärkt, at bönen "Fader wår" är det åter öppnade paradiset på jorden, der den förlorade menniskan nu åter träder med Gud. [illegible] och wandrar tillsam de



Volume I, Number I of "Homeland," the first newspaper-magazine of the Synod. Inset—The first publication house, at Galesburg, Illinois.



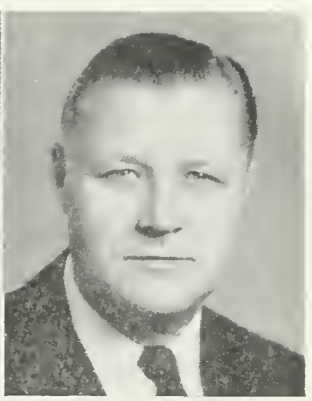
C. J. Bengston
Former Editor
1915-33



A. G. Anderson
Manager, 1889-27



J. G. Youngquist
Manager, 1927-45



Birger Swenson
Manager, Since 1945

As editor, Hasselquist exerted a wide influence on the Swedish people in America both religiously and politically. Norelius says of *Hemlandet,* it was edited with "eminent tact and ability, used a dignified and Christian language which everybody could understand and in a spirit in which the Christian people recognized themselves."

In the fall of 1857 E. Norelius started a paper called *Minnesota Posten.* It lived only a year. It was merged with *Hemlandet* January 1859, with Erland Carlsson and E. Norelius as editors, and moved to Chicago.

The merger took place in connection with the organization of the *Swedish Lutheran Publication Society in America.* To obtain capital to buy press and types for his printery in Galesburg Hasselquist had asked an extra fifty cents from each subscriber with the understanding that the press would become the property of the Swedish Conferences. P. A. Cederstam, J. Engberg, A. R. Cervin were his assistants in his publication enterprise. But he found the duties too arduous and so in April 1858 the above-named society was formed "to continue the paper *Hemlandet,* to enlarge the printing plant and to handle and circulate useful books in general and especially Christian books, preferably of the Lutheran Confession." It was first planned as a stock company, but as this did not succeed, the Swedish conferences constituted themselves as the publication society and became the owners of the publications, printery and book store, reimbursing Hasselquist in the sum of $350.00. The business was set up in the schoolhouse and later in the basement of the Immanuel Church, Chicago. E. Norelius and Erland Carlsson were chosen as editors, but after nine months Carlsson was left to manage editorship, printing and book store alone. In 1864 A. R. Cervin became editor of *Hemlandet.* He was followed by P. A. Sundelius, 1868, and J. A. Enander, 1869.

Hemlandet had started with 400 subscribers. In 1858 it had 1,000. The principal publications were the Swedish "psalmbok," *Hemlandssånger* (1860), *Catechism, Bible History* and *Church Manual.* Then came the Chicago fire in 1871 and everything was lost. Recovery from this staggering blow was slow. Carlsson grew discouraged and in 1872 the Synod, which upon its organization in 1860 had taken over the business, placed its publishing business in the hands of the board of Augustana College and Theological Seminary. The financial crisis of 1873 was already beginning to be felt; the school was hard pressed. To save the school, then located in Paxton, Illinois, it seemed advisable to accept an offer of $10,000 for *Hemlandet* made by Enander and Bohman of Chicago. When the Synod decided to move the school to Rock Island, Illinois, and funds were needed, the remainder of the publishing business was sold to the Engberg, Holmberg and Lindell firm in Chicago for $17,000, September 24, 1874. This firm, in the course of fifteen years, put out more than seventy different books, some in several editions, nearly all for service of the Church.

In 1876 the Synod decided to publish *Concordia Pia* and in 1879 a revised edition of the *Catechism.* This was considered a violation of the contract made with the above-named firm. However, the





Augustana Book Concern, Rock Island, Illinois, has for 63 years done most of the printing for the churches and organizations of the Synod. The interior of the publishing house was remodeled in 1943.

copyright of the *Catechism* was held by the board of Augustana College until it was some years ago sold to the present Augustana Book Concern. The Synod's official church papers, *Augustana* and *Missionären,* and other printing was done by various private concerns.

In 1877 a publication society was started by professors and students at Augustana College under the name *Ungdomens Vänner.* Its object was to promote "the spiritual and temporal welfare of the children and youth by publishing a children's paper in Swedish to begin with." As such a paper already existed, *Barnvännen,* published by Joseph E. Osborn, a son of L. P. Esbjorn, the society turned to publishing tracts and books. In 1878 it published *Vid Korset,* by Dr. O. Olsson; in 1879 the society started *Ungdomsvännen* and in 1880 took over *Korsbaneret,* begun in 1879 by O. Olsson and C. A. Swensson. This publication has been published ever since without interruption. In 1883, the four hundredth anniversary of Luther's birth, the society published *Luther Kalender,* largely O. Olsson's work. The *Olive Leaf,* a Sunday school paper, was also started. The society was reorganized as the Augustana Tract Society and secured interest in the printing plant of Thulin and Anderson, Moline, Illinois.

The venture was not successful and in 1884 reorganization again took place and the Augustana Book Concern was formed, "for the benefit of Augustana College." It was, however, a private stock company and operated without any synodical sanction or action. Back of this venture was the thought of regaining for the Synod some of the publications sold to the Engberg and Holmberg firm. Negotiations to purchase the latter concern fell through. The new corporation in various ways obtained concessions to publish synodical publications, including the church papers. As this seemed to be an encroachment upon the rights purchased by the Chicago concern, many were dissatisfied and withdrew from the venture, among them Hasselquist and O. Olsson, who had been one of the original group of *Ungdomens Vänner.* The new company, however, carried on and published a number of good books, such as *Tönder-Nissens Kyrkohistoria* and Hasselquist's *Commentary on Ephesians.* It was inevitable that the competition should cause considerable ill feeling. There were other publication ventures here and there to add to the general confusion. In the meantime the affairs of the new concern were not good. No financial benefits came to Augustana College, as had been promised.

Then in 1889 the Synod took an important step to remedy the publication muddle by voting to establish a Board of Publication, "to bring about greater unity in the use of textbooks in the parochial schools as well as our educational institutions and to publish and offer for sale such books and periodicals as the Synod shall decide on." After some negotiation this board took over the

business of the above mentioned Augustana Book Concern and a new corporation was formed, owned by the Synod, and known as the Lutheran Augustana Book Concern. The board was also instructed to negotiate for the purchase of other publishing interests and consolidate competing publications. Thus Augustana College turned over the synodical periodicals to the new concern. The leaders in these transactions were S. P. A. Lindahl, M. C. Ranseen, C. J. Petri, and the laymen C. G. Tholin, C. G. Chinlund, N. Nelson. The officers in the new organization were Lindahl, president, N. Nelson, secretary, and A. G. Anderson, manager and treasurer. Lindahl served until his death in 1908 and Anderson until he passed away in 1927.

In establishing a Board of Publication the Synod had voted "that this Board is instructed to arrange affairs in such a manner that its activities shall stand in friendly relation to Engberg-Holmberg and other book publishers." This seemed an act of fairness in view of previous agreements, but, unfortunately, was not achieved. The competition continued and remained a source of irritation until it was finally brought to an end by compromise in 1917, when the Engberg-Holmberg interests were bought by the Augustana Book Concern for $21,200. The deal was economically advantageous to the Synod, while it also "satisfied a long-felt sense of justice and fair play."

Hasselquist had resigned as editor of *Augustana* in 1889. After the reorganization of affairs the paper was to be greatly enlarged. Norelius served as editor for a short period and was followed by S. P. A. Lindahl, who served until his death in 1908. Through the medium of *Augustana* and as president of the Synod and numerous boards, Dr. Lindahl exercised great influence in the Synod. While his policies were not acceptable to many, he



The board of directors of Augustana Book Concern. Dr. A. D. Mattson is president.



Thirteen employees of Augustana Book Concern, with a total of 549 years of service.

was recognized by all as an able, energetic churchman and a skillful editor. He was succeeded as editor by Dr. L. G. Abrahamson in 1908, who for thirty-two years through his editorials did much to mold synodical opinion on vital issues. He was succeeded by Dr. A. T. Lundholm in 1940.

Of more important publications we may mention the *History of the Swedish Lutheran Churches and the Swedes in America* by E. Norelius; a *Biography of Hasselquist,* also by Norelius. He was also the editor of *Luthersk Kvartalsskrift,* the precursor of *Augustana Quarterly.*

The first periodical in English was the *Olive Leaf.* Professors and students at Augustana College published the *Alumnus* in 1892 and the same year the *Observer* made its appearance. Both these periodicals were taken over by the Augustana Book Concern in 1895 and in 1906 became one weekly. The name was changed to *Young Lutheran Companion.* The paper received a full-time editor in 1915 when Dr. C. J. Bengtson took charge. He served until 1933. The name was changed in 1911 to *The Lutheran Companion.* Dr. E. E. Ryden is the present editor.

The Augustana Book Concern has supplied the texts and papers for the Sunday schools, Luther League and other publication needs of the Church, such as hymnals and church manuals. An *English Hymnal and Order of Service* was brought out in 1901; the present enlarged *Hymnal* was published in 1925. *Ungdomsvännen,* a Swedish paper for young people, was discontinued in 1918. A Swedish annual, *Prärieblomman,* an excellent book, was published from 1900 to 1913. *Augustana* and *Korsbaneret* are the only Swedish publica- that have survived the rapid process of Americanization.



This display shows some of the many weekly, monthly and quarterly publications and a few of the books printed by Augustana Book Concern.

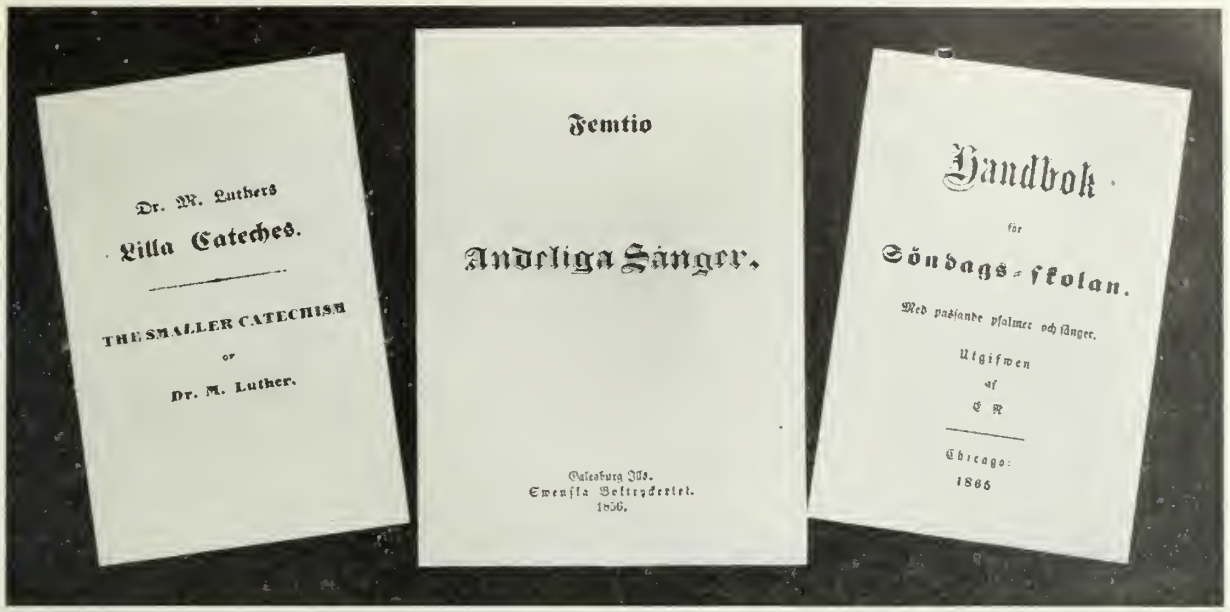
The volume of business has steadily increased, the number of periodicals, tracts, pamphlets and books printed annually runs into a high figure.

The Lutheran Companion has 41,000 subscribers. *The Home Altar* has a circulation of 60,000 copies each quarter. The Augustana Book Concern rental service of motion picture films, recently turned over to Audio-Visual Service in Minneapolis, is being increasingly used by congregations.

A theological journal, *Augustana Quarterly,* of which Oscar N. Olson is the present editor, has run into 26 volumes.

In 1898 a new brick building replaced the frame building, 7th Avenue and 38th Street, Rock Island, in which the business began. An addition was added later and a warehouse built. Equipment and bookstore have been modernized and increased. The net worth of the publishing plant has grown from about $6,000 in 1889 to $589,216.78.

It was the intention from the beginning that Augustana College and Theological Seminary should be the beneficiary of profits from the Book Concern. This has been adhered to. It is estimat-



Within a few years after they came to the new world, the pastors of the prairie churches began publishing religious books. Covers of three early publications, long familiar and loved, are reproduced here: Luther's Small Catechism, Fifty Spiritual Songs, and Handbook for Sunday School with psalms and hymns.

ed that in royalties and in outright grants the publishing house has paid to the school in excess of $150,000. Appropriations to the Augustana Pension and Aid Fund and other synodical purposes total more than $200,000.

The institution is governed by an elected board which constitutes the corporation. A. G. Anderson, its first manager, was succeeded in 1927 by J. G. Youngquist. Birger Swenson, the present manager, has served since 1945. The total number of persons employed averages about 100. Some of these have served for many years. A pension plan for the employees has been established.

For many years all publication matters were handled by one board. Feeling that more attention should be given to Sunday school literature, the Synod chose a committee to give study to this matter. This eventually resulted in the creation of another board known as the Board of Christian Education and Literature. Considerable confusion and overlapping between the two boards made a clearer definition of the functions of the respective boards necessary. As a result, the Board of Parish Education was formed, of which Dr. J. Vincent Nordgren has most recently been the Executive Director, and worked in close relationship with the Augustana Book Concern.

Constitutional Structure

THE FIRST CONGREGATION of the Augustana Synod consisted of Lutherans trained in the Church of Sweden. They were organized on the basis of the Lutheran Confessions. In the minutes of the organization meeting of the church in Moline, December 1, 1850, it is stated, "We accept the fundamental doctrine that the Old and New Testament of the Holy Scriptures are God's written word; that this word is the highest authority and contains a sufficient and perfect rule for the faith and lives of men—also that the Lutheran Church's symbolical books contain a correct summing up and presentation of God's word, wherefore we proclaim and accept them as the ground of our faith and doctrine next to the Holy Scripture." As Esbjorn, who formulated this statement, received support from the American Home Missionary Society, a Reformed organization, he was moved to add that "only those who give satisfactory assurance of a true change of heart and study to live according to God's word will be received as members in this congregation." This paragraph reflects a certain Methodistic influence which may be traced to Esbjorn's experiences in Sweden.

Dr. Erland Carlsson prepared a constitution for



On July 13, 1930, a marker was dedicated at the spot where the Lutheran Augustana Synod was organized at Clinton, Wisconsin. Professor C. L. Esbjorn, son of the first president, was seated, the third from left.

the Immanuel Church in Chicago in 1854, parts of which were incorporated in the "Constitution for Evangelical Lutheran Congregations in North America," adopted by the Chicago-Mississippi Conference in Chicago, March 18, 1857. This has remained in effect throughout the Synod's history, except for such changes and revisions as have from time to time been found necessary. While membership was more restricted in the early history of our Synod than it is today and church discipline more puritanic, the Synod always has insisted that members "walk worthily of their high calling" and exemplify the pure doctrine they profess.

The administration of the congregation is vested in the Church Council, consisting of a Board of Deacons, who "exercise general supervision over the spiritual activities of the congregation," and a Board of Trustees, who "shall have charge of the property of the congregation and the general management of its business and fiscal affairs," and a general Board of Administration, consisting "of the pastor, the deacons and the trustees." The congregation is a corporation and is autonomous except in so far as it is governed by its membership in a conference and synod, in whose decisions it has a part through duly elected representation. The congregation is free in its choice of pastor within the provisions of the constitution. For the sake of good order the call of a pastor should be on the recommendation of conference or synodical authority. While the congregation possesses great freedom, its relationship to the Synod and acceptance of its authority saves it from an arbitrary congregationalism and preserves the unity of the Church.

While members of the Synod of Northern Illinois, the Swedish congregations were governed by the constitution of this body. As conferences within that body, they formulated such rules and regulations as the situations required, while major decisions were submitted to the Synod for approval. When the Scandinavian churches organized the Augustana Synod in 1860, a constitution for the new body was prepared. This was not an easy task. Here were two traditions or systems of church government, the episcopal and the congregational. On the one hand, there was the influence of the Church of Sweden, with its bishops; on the other hand, the freer system in America. Influenced by the free-church movements in Sweden as well as by their association with the Synod of Northern

Illinois, the framers of the constitution of the Augustana Synod followed closely the latter. While fundamentally congregational in local self-government, it also preserves a central unity in the synodical provisions, especially as regards the pastoral office. The Synod is not a federation of congregations or conferences, but a united body consisting of "all pastors and congregations regularly connected with it." This recognizes the ministry in the Church as divinely instituted and not merely a creation of the congregation. In reserving to itself the right of ordination, the Synod has established a strong bond of unity. This is further strengthened by a single synodical theological seminary. Efforts to weaken this central unity by giving the Conferences the status of district synods have so far been unsuccessful, although by establishing schools and home mission work of their own, they have become more and more autonomous. This tendency toward complete decentralization was partly checked by creating a Synodical Council in 1879, in which all the Conferences are represented, since 1894 by their presidents and one layman. A further step toward centralization may be seen in the Home Mission Plan of 1938 providing for an executive and regional directors. Making the office of president a full-time position on a four-year tenure in 1922 also tended toward coordination of the various activities within the Synod.

With the expansion of the Augustana Synod over the North American continent, it was found necessary to divide it into conferences. From the three in 1860—Chicago, Mississippi and Minnesota—they now number thirteen. Three of them have full-time presidents. Their constitutions are similar to that of the Synod and in harmony with it. The Conferences, again, are divided into districts, a total number of eighty-three in the Synod. Responsible for much missionary activity within their area, they also serve for edification and discussion of common problems.

The Synod is thus a closely integrated organization with the leaders having the function of bishops (overseers) but without the title. Yet, with all this, the spirit of the Synod is democratic; its constitutions aim at effective service rather than regimentation and strict discipline, seeking to avoid too great centralization of authority, on the one hand, and laxity and individual caprice on the other.

Certain problems have especially given rise to



Nearly sixty years ago, at a convention in Chicago's Lincoln Park in 1888, the above picture of some of the Synod's leaders was taken. Gustav Andreen, who was to become president of Augustana College and Theological Seminary, was the youth in the second row, second from the right.



"People who do not revere the deeds of their ancestors will never do anything to be remembered by their descendants." The above monument is dedicated to the pioneers who organized the Minnesota Conference October 8, 1858.

much discussion and legislation. One of these relates to what is called "adiaphora," matters of secondary importance. Although doctrinally the Lutheran Church has considered such often-discussed things as the proverbial trio of the theater, dancing and card playing, in themselves matters of conscience and Christian liberty, the pietistic attitude of the pioneers looked upon them as sin.

In regard to the liquor traffic and other social and moral evils, the Synod always has taken a consistent stand. While recognizing war as an evil and inconsistent with the spirit of Christ, the Synod has not assumed an ultra-pacifist position. The pioneers of the Synod were definitely opposed to slavery and many served as volunteers in the war to abolish it.

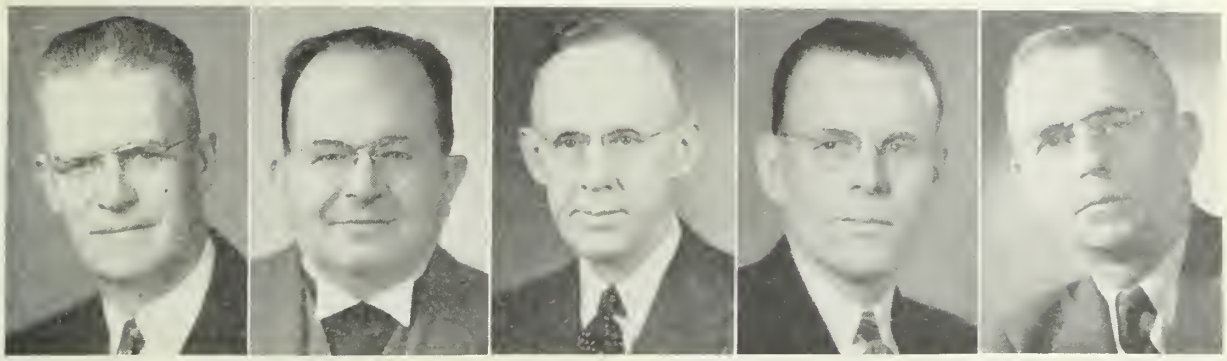
In 1869 the question of secret societies became an issue. It continued for many years to disturb the Synod. The question has continued to be moot in the various parts of the Synod, while in others it is considered secondary.

The constitution of 1857 limited voting members to "all males who are in full union with the church as communicants, subject to its discipline, and contribute to its support"; in 1907, the privilege of voting was extended also to the women, and they may act as delegates to conference and synodical meetings.

The guiding principle in writing and revising constitutions in the Synod is well expressed in the words of Dr. Erland Carlsson in a report to the Synod in 1870, "The principles that have guided us in preparing our constitutions have been: 1. To see to it that not all nor too much power is placed in the hands of a few, by which the Christian liberty and spiritual development of the congregations and the members would be curtailed or suffer, but also that there be established good church order and government lest caprice and individualism destroy everything. 2. To follow the historic development of the church and not create disturbance and strife in the congregations by many changes or new customs and regulations."

The Augustana Synod today is as concerned as ever about a consistent Christian profession on the part of its members, but relies on exhortation and example to encourage virtues, rather than on church discipline.

Board of Directors, 1946 - 1947



Carl Lof, *President* | B. T. Erholm | O. T. Engquist, *Executive Sec'y* | Knut E. Erickson | Karl J. Olson

Pension and Aid Fund

INSTITUTIONS GROW out of human needs. In 1865 Pastor J. P. Carlsson Borén died, the first among the pastors of the Synod. In response to the need of help this created, the Synod decided to "establish a fund for pastors' widows in need." The benevolent proposal met, however, with scant support. Only $6,000 was paid out for aid the first thirty-five years of the fund's existence. As a "poor fund" it was not successful. It was reorganized on a new basis in 1898 with both insurance and pension features. Since then its progress has been steady.

In 1915 an ingathering, sponsored by the laymen of the Synod, and completed in 1922, strengthened the fund by $500,000. To provide for more adequate pensions and place the fund on a firmer financial basis, a new pension plan was adopted in 1934 and became operative in 1938. At present this actuarial plan provides an insurance of $1,000 upon the death of a member of the fund and $200 per year to the widow and a pension of at least $400 per year to a disabled or retired member. As pastors and workers in religious institutions are at present outside of the social security provisions of the government, it is but common justice on the part of the Church to make proper provisions for its servants and their dependents, especially as the regular salaries are comparatively low. Incidentally, it is generally recognized that a pastor or teacher will serve more efficiently and with greater joy if he is not burdened with worries over the on-coming years. The accepted rules of the Synod that no pastor should engage in any remunerative profession or business apart from his calling and the fixing of the retirement age at seventy years, place upon the Church a moral obligation to provide an adequate pension system. At the 1947 session of Synod the Augustana Lay Pension Plan was approved.

The Rev. O. W. Ferm should be given credit for placing the fund on a sound basis. He was followed by Dr. C. A. Lindholm and Dr. A. T. Conrad. Pastor O. T. Engquist is the present executive director of the fund.



Reuben C. Anderson | A. Leonard Smith | Carl O. Lincoln | N. J. Holmberg | Otto Swanson



Otto Leonardson, the Synod's first secretary of stewardship, is now the synodical director of finance, treasurer of the Board of Home Missions, Centennial Committee, and the American Lutheran Conference.



Thorsten A. Gustafson is director of stewardship. The merits of proportionate giving are being emphasized as part of the Centennial program.

Stewardship and Finance

From an annual per capita contribution to the total work of the Church of $2.95 from 203 confirmed members in 1860, the annual per capita contribution of over 306,000 confirmed members has risen to $28.68 in 1946. Total annual contributions for the local and general work of the Church had risen from $14,684 in 1860 to over $8,600,000 in 1946.

In 1927 after a discussion of many years' standing a synodical Finance Committee, now Board of Finance, was established and a budget system inaugurated. This system has met with increasing success during the past twenty years as the churches of the Synod have sought to harmonize their two main currents of giving to the work of the Kingdom, viz., the voluntary offering principle and the budget. The consciousness grows increasingly that the Church of Christ, local and general, is one Universal Church. Problems at home and abroad, interwoven in the same pattern, call for mutual consultation and solution as the Augustana Synod moves more and more into the main current of American church life.

Serving as Synod's first secretary of stewardship and now as its director of finance, Otto Leonardson has rendered a distinctive and much-appreciated work since 1928. Pastor Thorsten A. Gustafson has served since 1944 as director of stewardship in this growing department of Synod's manifold activity.

A great forward step in stewardship occurred in 1943 when the Centennial Thank Offering was received for the work of the Church at large. Under the direction of Dr. Knut E. Erickson, over $2,200,000 has been realized through this "gratitude to God" venture. In addition, the churches of Synod have contributed cheerfully and willingly large sums to Lutheran World Action, the latest sum for 1946–47 well over the allotted $1,164,000 for European and Asiatic reconstruction and necessary relief work in America. In the scales have also been put from time to time larger sums for the prosecution of the work of Christian Higher Education. During 1947 the sights were leveled by the Conferences concerned at a combined goal of over $3,000,000 for the colleges in the Synod. All this has been done by the congregations of the Synod in addition to the building and maintaining of larger and more serviceable houses of worship, educational and recreational units, and a more efficiently staffed ministry of the Word and of mercy in all the walks of life in the local community.

"We call the attention of our membership," a synodical resolution adopted in 1947 declared, "to the opportunities for Christian growth found in the practice of tithing. We recommend tithing as an evangelical starting point for proportionate giving."

Financial reports submitted at the 1947 convention revealed that the total amount raised by the Synod's congregations for all purposes in twelve months was $8,611,128, of which sum $2,679,686 went to missions and benevolences. Both figures marked an all-time high point in contributions.

" For all this we thank God sincerely," President Bersell said in his report to the 1947 convention of the Lutheran Augustana Synod. "We are happy to note this upward trend in giving. The total is two and a half times as large as it



1946—1947



Lloyd Burke



O. L. Nordstrom
Secretary



Carl W. Segerhammer



Richard B. Pearson



Merrill R. Tarnstrom



Reuben G. Thoreen
Chairman



L. F. Tidrick

was 12 years ago and the total in the benevolence column is four times as large as it was then.

"Our people are beginning to learn the Christian art and grace of giving. That is all we can say. We cannot boast of our generosity. For the good of our souls, it is well to remind ourselves of three things. The first is that we are at a peak of earning power such as no other nation has ever known before. The second is that the dollar we are giving is worth only half its value of a decade ago. The third is that tithing should mark the beginning of our New Testament standard of the stewardship of means."

A Commission on Stewardship Education publishes and distributes booklets and posters, graphs and motion picture films, and provides packets of materials for use by congregations in their annual Every Member Canvasses. Stewardship institutes are being planned for every District within the Synod.

The Benevolence budget, prepared by the Board of Finance, includes funds for home missions, foreign missions, church extension, Augustana Theological Seminary, parish education, youth activities, the Canadian Seminary, Lutheran Student Service, Immanuel Deaconess Institute, the Immigrant and Seamen's Home of New York, and intersynodical activities.

A valuable financial agency of the Church has been the Augustana Lutheran Foundation. Mr. Otto Leonardson, the synodical Director of Finance, has been active in the administration of the affairs of the Foundation since its beginning. Interested businessmen in the Synod have rendered a definite service through their membership on the board of directors.



Jubilee Hall was built on the campus of Augustana College, Rock Island, Illinois, to serve as an auditorium at a synodical festival in 1910, when the 50th anniversary of the formal organization of the Augustana Synod was observed.

Highlights in the Synod's Years

THE YEAR 1883 was Luther Jubilee Year, when the Lutheran Church throughout the world observed the 400th anniversary of Martin Luther's birth, November 10, 1483. The Augustana Synod joined in that celebration. A great jubilee festival was held at Rock Island, November 8-9, which was attended by several thousands of people. A special Jubilee Hall was built for the occasion. The festival was climaxed by two concerts given by the Augustana College Oratorio Society, then two years old, an organization still existing. It was an occasion long spoken of by many "as one of the dearest memories of my life." The Minnesota Conference observed the same year its twenty-fifth anniversary, and the Illinois Conference, as the continuation of the Mississippi Conference, could celebrate its thirtieth anniversary. That part of the Kansas Conference which today constitutes the Nebraska Conference raised a memorial for the occasion by establishing a school and giving it the name Luther Academy. The year also marked the thirty-fifth anniversary of the organization of the Synod's oldest congregation, New Sweden, 1848. And as a literary monument of this festive year the Augustana Tract Society published the *Luther-Kalender,* to which Dr. Olof Olsson contributed a number of excellent historical articles.

The year 1893 also stands out as a high point in Augustana Synod history. It was the 300th anniversary of the Diet of Uppsala, which definitely committed the Church of Sweden to the Lutheran faith. Perhaps inspired by the World's Columbian Exposition held that year in Chicago, the Augustana Ministerial Association of that city petioned the Synod to invite two bishops from Sweden to come and have a part in the Synod's celebrations. Bishop G. K. von Scheele was appointed and was officially charged by King Oscar II to bring His Majesty's greetings to the Synod. The bishop came, the first official representative from Sweden. He was a "bishop in his glory." By his imposing personality, he aroused much enthusiasm wherever he appeared. He was himself impressed by what he saw as he traveled from coast to coast and spoke in hundreds of churches. He became the life-long

friend of the Augustana Synod. Twice again he visited the United States, in 1901, when Yale University conferred upon him an honorary doctor's degree, and in 1910 at the Synod's half-century celebration. The festive year of 1893 brought out two books, the large volume *Jubel-Album,* edited by C. A. Swensson and L. G. Abrahamson, and *Förgät-mig-ej,* by C. A. Swensson. The New York Conference established its college that year and very appropriately gave it the name Upsala.

The year 1910 marks in a sense the end of an era in our Synod. The Synod was fifty years old. It had reached maturity; the pioneer days were over. Three men who were present at the organization of the Synod stood on the platform in the large tabernacle erected on the campus of Augustana College at Rock Island for the semi-centennial celebration. They were Norelius, Peters and Erlander. It gripped the hearts of all as Norelius said "Peters is blind, Erlander is deaf, and there is not much left of me." They were the veterans, the rear guard of an army that had already crossed the Jordan into camp ground.

It was a great celebration, highlighted by the presence of notables from both sides of the Atlantic. Institutions of higher learning, Church bodies, and governmental authorities were represented either by personal delegates or by official greetings. There was an outpouring of oratory and music, the like of which has not been witnessed since. The attendance was large and enthusiasm ran high. The joint celebration lasted ten days, June 5–15. It is but giving just credit to state that Dr. G. A. Andreen's exuberant energy and enthusiasm gave the main inspiration to the occasion. The literary fruits of the festival are preserved in three volumes: *Minnesskrift, Augustana Synod, 1860–1910,* and *Minnen från Jubelfesten.*



On the American scene the Lutheran Church moves forward to capture new fields for Kingdom work and to build new churches in urban and rural areas. The Gospel of Christ will become a more potent voice in American and Canadian affairs in the measure the Church extends her influence in the unchurched communities of the land.

The Hasselquist Centennial was observed in 1916 in connection with the synodical convention at Galesburg, Illinois, and the following year, 1917, the Synod shared in the observance of the 400th anniversary of the Reformation. The meeting at Rock Island was marked by an address by Dr. Theo. E. Schmauk and the presentation by the Oratorio Society of a Reformation cantata written by Dr. E. W. Olson.

The visit to America of the late archbishop of Sweden, Nathan Soderblom, in 1923 gave occasion for many celebrations in various parts of the Synod. The one at Rock Island was marked by the dedication by the archbishop of the newly erected seminary buildings. In 1929 Bishop Hjalmer Danell from Sweden visited the Synod and its institutions. Bishop Edward Rodhe and Bishop Ljunggren also have been guests of the Synod and took part in various festivities, notably the tercentenary celebration in 1938 of the landing of the Swedes in Delaware.

The seventieth anniversary of the Synod was observed at Rock Island in 1930, which also was the 400th anniversary of the Augsburg Confession. In 1935 the seventy-fifth anniversary was marked by the publication of an historical volume, *After Seventy-Five Years*. The eightieth anniversary was noted at the synodical meeting at Rock Island and at that time the educational work of the Synod was given special prominence. Conferences, institutions and congregations have observed frequent anniversaries as expressions of thanksgiving and as means of inspiration and to foster greater loyalty to their Church.

The Augustana Synod is an American Church. From 1910 to the present the Americanization of the immigrants and their descendants has been rapid. We have identified ourselves with the interests of the nation of which we are a part. This, however, does not need to imply any lack of appreciation of our ancestral origin and our inheritance. Hence, we welcome those who bring greetings of goodwill from the land of our fathers, whether it be by a visit by Crown Prince Gustaf Adolf in 1927 or persons of lesser eminence. There are many evidences that this sentiment is increasingly reciprocated in the Church of Sweden.

Ecumenical Relationships

THE AUGUSTANA SYNOD has from the very beginning been ecumenical in spirit. The first pastors and the congregations organized by them accepted aid from the American Home Missionary Society, a Reformed organization. They did not consider this relation as "unionism" nor a denial of their Lutheran faith, which they deeply cherished and safeguarded by a special reservation. Though themselves poor, out of their meager substance they contributed to missions and the American Bible Society. They early affiliated themselves with the Lutheran Synod of Northern Illinois, which embraced four nationalities: English, German, Swedish and Norwegian. When in 1860 the pioneers of our Synod felt constrained to separate themselves from the General Synod they were not motivated by a sense of nationalism but did so rather as a protest against doctrinal laxity. Hence when the General Council was organized in 1867 the men of Augustana were in sympathy with it and formally joined it in 1870. Two pastors of our Synod served as presidents of that body: C. A. Swensson and M. C. Ranseen. Our pastors and churches were associated with Norwegians and Danes from the beginning until 1870.

When the United Lutheran Church in America was formed in 1918 there were many in our Synod who were ready to enter the merger. While this did not occur, our Synod continued, however, to cooperate with that body in its foreign mission activities, especially in India. During World War I our Synod joined with other bodies in providing chaplains and camp pastors for the armed services and for the soldiers' and sailors' welfare in other respects. In the postwar relief work in Europe Dr. S. G. Youngert, long a professor in Augustana Seminary, was the Synod's commissioner for rehabilitation of Lutheran churches. Our Synod not only united with other Lutherans in a common task, but also established bonds of fellowship in a common faith and heritage. This found expression in our own country in the formation of the National Lutheran Council, of which Dr. G. A. Brandelle and Dr. P. O Bersell have served as presidents, and Dr. Peter Peterson as secretary. At the present time our Synod is represented in the



In keeping with her history, the Augustana Synod has her eyes on the larger service "in the Ministry of the Word, the Ministry of Mercy, and all the walks of life." Augustana Audio Visual Service indicates through word and picture in the above illustration the intersynodical and ecumenical interests of the church we like to call "our own."

Council, besides the elected commissioners, by the following persons in executive positions: Carl Lund-Quist, Public Relations; H. Conrad Hoyer, American Home Missions; Ruth Wick, Student Service. During the past eventful years this agency of the Church has performed a most blessed service at home and abroad.

Out of this agency, and especially through the labors of its general director, Dr. J. A. Morehead, the Lutheran World Convention came into being. Its first meeting was held at Eisenach, Germany, in 1923, the second in Copenhagen, Denmark, 1929, the third in Paris, France, 1935, and the fourth in Lund, Sweden, 1947. The exigencies of war had brought the Lutherans of the world together for the first time. Cooperation in a service of mercy revealed also a unity of faith. The vision of a world Lutheranism has taken form in a Lutheran World Federation. World War II has demonstrated in a most tragic manner the necessity of such a federation. The response of our Synod to the Lutheran World Action appeal is an evidence of an ecumenical spirit. Directly connected with this work have been the president of our Synod, Dr. P. O. Bersell, and Dr. Clifford A. Nelson, who assisted in directing relief work in Eastern Europe, and the Rev. S. E. Engstrom, who has served as campaign director within our own Synod.

With the disappearance of nationalistic and linguistic barriers the way has become open for greater Lutheran unity. To further such unity the American Lutheran Conference was formed in 1930 with our Synod as one of its members. Our Synod has consistently labored for a closer unity among the Lutherans in America as expressed in "Pulpit and Altar Fellowship."

Our Synod co-operates with other Lutheran bodies in the support of Pacific Lutheran College, Lutheran Seminary in Canada, and in producing a series of textbooks in religious education. Our Synod has also shared in intersynodical conferences in higher education, Lutheran Editors' Association, conferences of theological professors, Lutheran Brotherhoods, Lutheran Students Association and

Students' Service at non-Lutheran campuses, ashrams, missionary and deaconess' councils, commissions on a common hymnal and a common liturgy and church orders.

World War II and the postwar world problems have challenged the Christian church as never before. Our Synod has faced this challenge. In response to the Lutheran World Action appeal for relief in Europe and on the "orphaned" mission fields of the world, our Synod has shown a commendable sense of responsibility. The staggering task of rebuilding a world in ruins has brought us into touch with other Christian groups and agencies. Unity of action has replaced individual effort even when this has meant stepping out of the usual denominational boundaries. This has brought our Church into contact with the Federal Council of the Churches of Christ in America, Home Mission Council, Foreign Mission Conference, International Religious Council and the United Stewardship Council. Our Synod is also a member of the World Council of Churches now in the process of formation. As such our Synod shared in establishing a confessional rather than a geographical basis of representation and membership in that body. Participating in the ecumenical movements of our day does not imply any deviation from our historical faith, rather an acceptance of the opportunity to bear witness to the truth once delivered to the saints and to seek that unity of faith in the bond of peace for which Christ prayed when he said, "I pray for them also that believe on me through their word, that they may all be one." (John 1:21).

In Closing

WE HAVE REVIEWED the life and growth of the Augustana Synod during a century. This is a short period when viewed against the background of the history of Christianity. But when viewed in the light of its small beginnings the growth and achievements of a century may well fill our hearts with wonder and gratitude. It is the work of the Lord and marvelous in our eyes.

We will not boast of numbers, for the Lord can perform His marvels with few as well as with many, nor shall we glory in the works of our own hands, but we are filled with thankfulness that God has been pleased to use the humble immigrants and their children to build up His Kingdom in this new land. Truly He "hath chosen the weak things of the world that He might put to shame the things that are strong, that no flesh should glory before God, but that he that glorieth, let him glory in the Lord."

In thus reviewing the past we see the pilgrim host marching down the years toward that better land of which they were ever mindful—the "True Homeland" (Det Rätta Hemlandet); we see "the general assembly and church of the first born who are enrolled in heaven and the spirits of just men made perfect" as a "cloud of witnesses" to spur us on to run with patience the race that is set before us. As our work could not be accomplished without those who have gone before, so may we believe that they with us rejoice.

"For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blessed!

"Thou wast their Rock, their Fortress, and their Might,
Thou Lord, their Captain, in the well-fought fight,
Then, in the darkness drear, the one true Light.

"O blest communion, fellowship divine!
We feebly struggle, they in glory shine;
Yet all are one in Thee, for all are Thine.
Alleluia!"

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